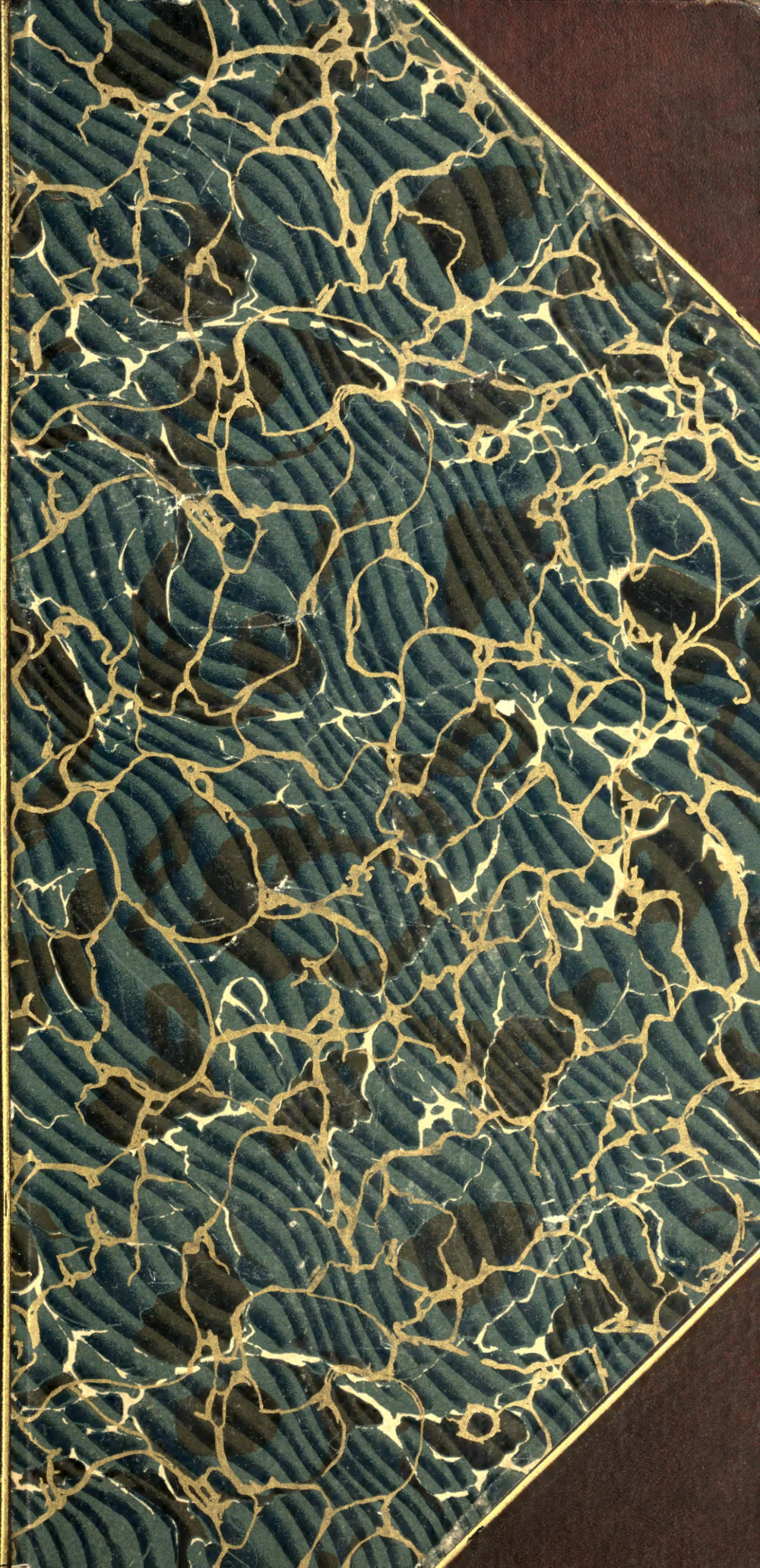


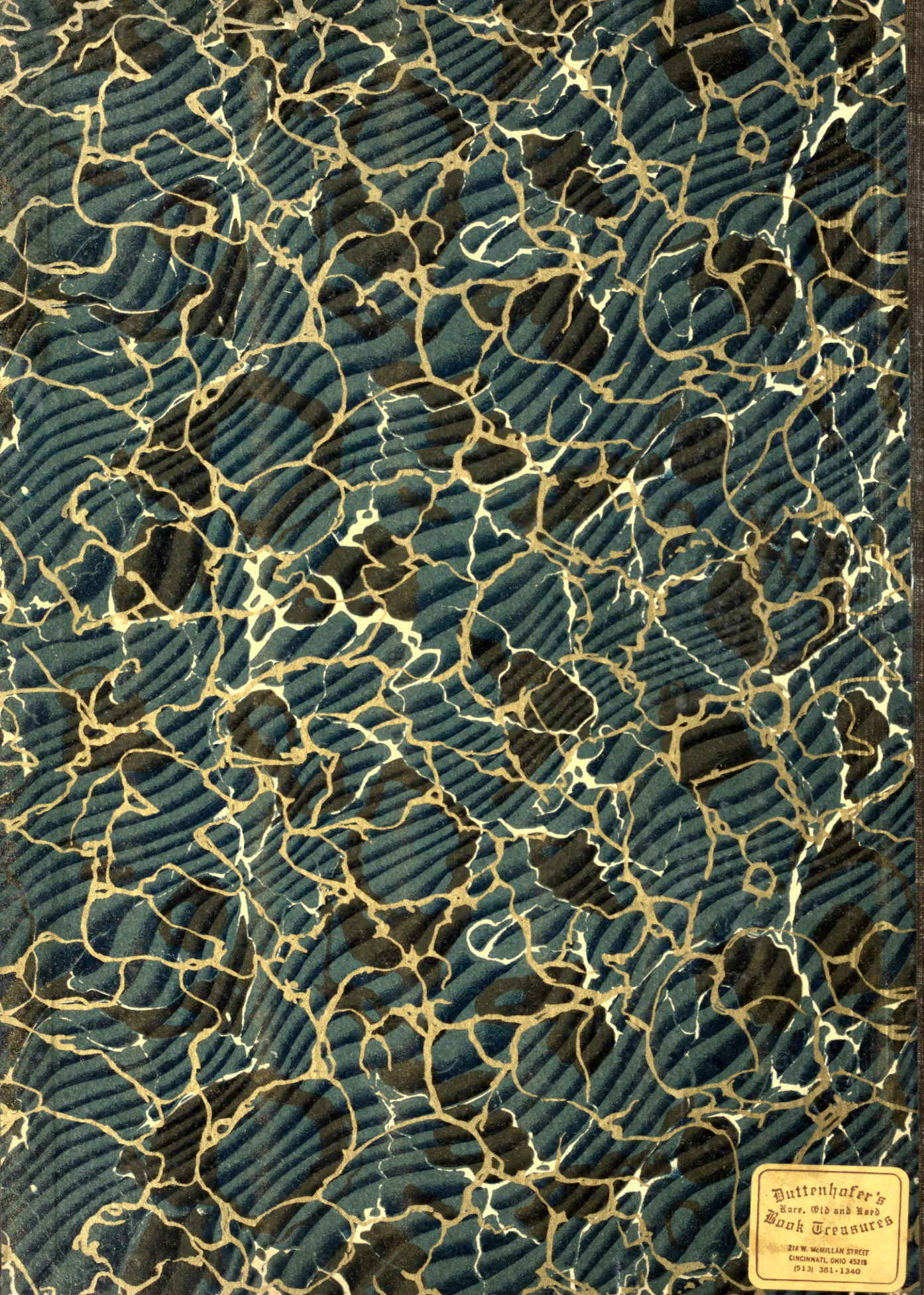
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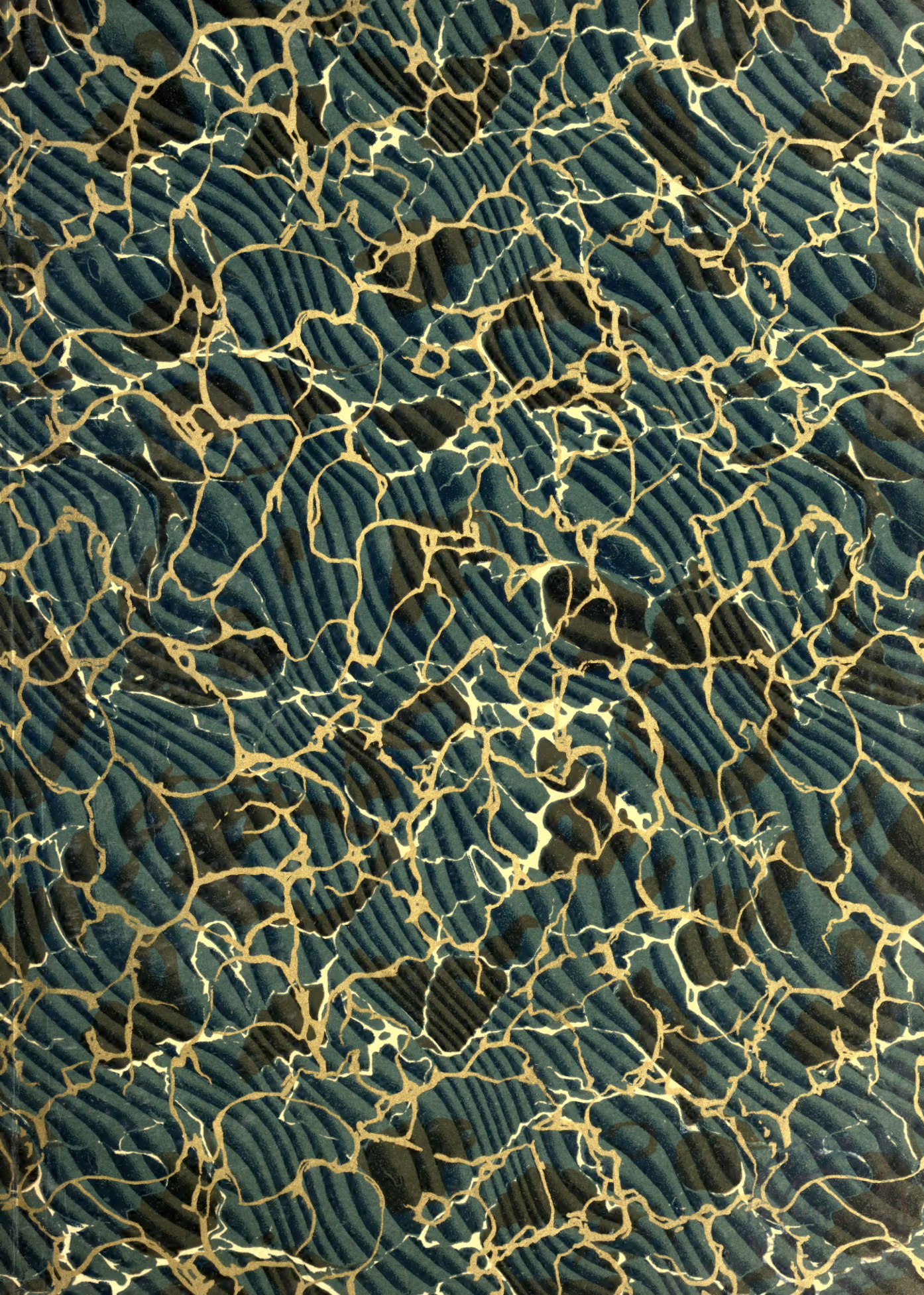




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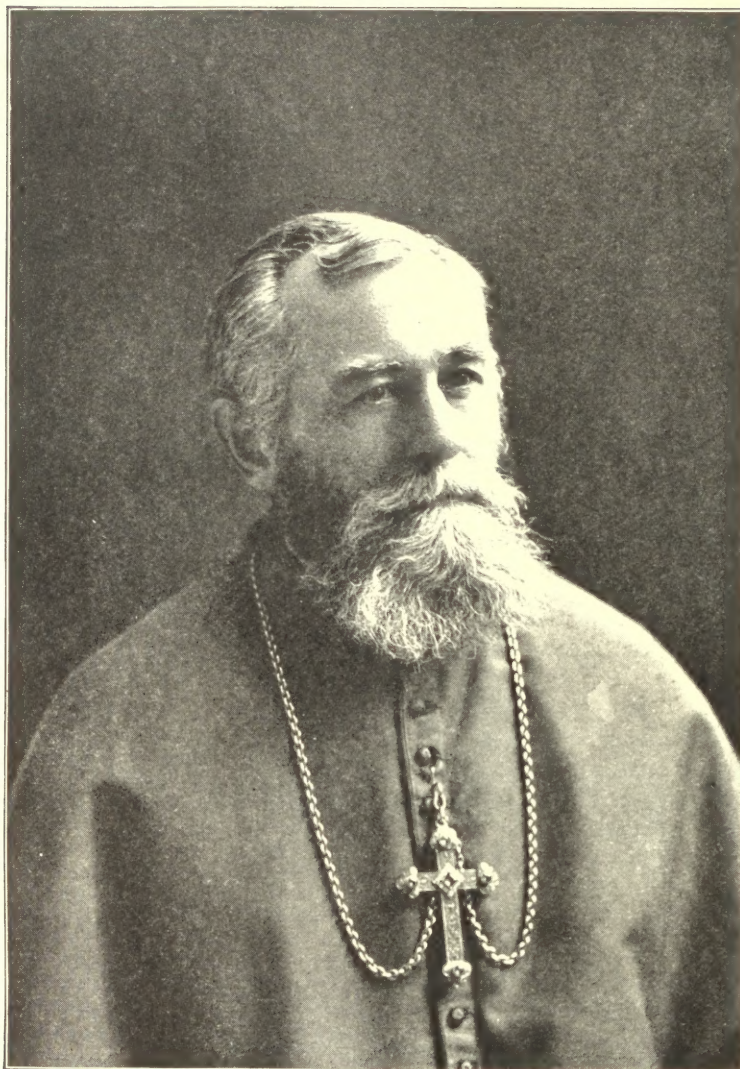
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HISTORY OF THE DIOCESE  
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Sault Ste. Marie and Marquette

CONTAINING

A full and accurate account of the development of the  
Catholic Church in Upper Michigan.

WITH

Portraits of Bishops, Priests and Illustrations of Churches Old and New

BY

REV. ANTOINE IVAN REZEK



VOL. II.  
HOUGHTON, MICHIGAN  
1907



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I hope your work will be appreciated and that your history will find the large sale it deserves.

Yours faithfully + Frederick Ed. Bp.



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## PREFACE TO THE SECOND VOLUME.

The scheme of this volume is mapped out in the Preface of its forerunner. It proved to be much more difficult to carry out than was anticipated, because of the sameness of the subject, and of sources of information—and one would also naturally think because there were many more to be pleased—but, be it confessed, not a single stroke of the pen was made with that intention. Simple facts, as far as known, were stated and no more. This is not a critical history, therefore no criticisms were passed upon anything nor anyone, though often the pen was inclined to run in that direction. Nor was any one unduly lauded for his work or accomplishment. ‘Lass das Werk den Meister loben’—has been the invariable rule. Space was the only hindrance in carrying out of the full details. A thousand and one humorous incidents were left out because the more stern facts demanded first consideration. For the same reason over forty illustrations have been culled out, and we especially regret to have been obliged to leave out the views of our modern towns.

Houghton, on the Feast of St. Bede, A. D. 1907.

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## ERRATA, VOLUME I.

Page 204, line 13 from bottom, read 1889 instead of 1897.

Page 324 the list of ordinations should be:

Rev. Dennis Cleary, A. J. Rezek, Joseph Hoerber and Ludolf Richen (for New Orleans,) July 12, 1890.

Anthony C. Keller and Joseph G. Pinten were ordained for the diocese in Rome, November 1, 1890.

Rev. Adam J. Doser, December 27, 1890.

Rev. James Miller, Joseph E. Neumair, Nicholas H. Nosbisch, Julius V. Papon, Achilles Poulin, Joseph Wallace, and Henry McCabe, (for Detroit) on the second of July 1891.

Rev. Anzelm Mignarczyk, 1891.

Rev. William H. Joisten, December 17, 1891.

Rev. Frederick Sperlein, July 2, 1892.

Revs. Hubert Zimmermann and Francis Maciarz, June 24, 1893.

Rev. Joseph Dupasquier, ordained in 1893.

Rev. James Lenhart, Ph. D., July 5, 1894.

Rev. Francis X. Barth, ordained at Louvain, Belgium, by Bishop Durier of Natchitoches, La., June 29, 1895.

Rev. Anthony Hodnik, June 1895.

Rev. Anthony Zagar, July 1895.

Rev. Joseph Hollinger, July 19, 1895.

Rev. Mathias Jodocy ordained for the diocese at Louvain, by Bishop Meerschaert of Oklahoma, June 29, 1897.

Rev. Alexander Hasenberg, ordained in his native place by Bishop Vertin, on June 29, 1896.

Rev. Frederick Glaser, August 12, 1896.

Rev. John Kraker, October 25, 1897.

Rev. Henry Buchholtz at Escanaba, Mich., on

May 15, 1898.

Rev. James Corcoran, August 28, 1898, in Escanaba.

Rev. John Mockler, Marquette, August 31, 1898.

Page 335 the list of ordinations should be:

Rev. Peter F. Manderfield, August 24, 1900.

Rev. Adolph F. Schneider, June 1, 1901.

Rev. Frederick Richter, June 13, 1901.

Rev. Raymond Jacques, July 7, 1901.

Rev. Charles J. Swoboda, June 21, 1902.

Rev. William B. Stahl, August 10, 1902.

Rev. J. Harrington for LaCrosse, September 1, 1902.

Rev. Paul Le Golvan, September 20, 1902.

Rev. Martin C. Sommers, September 20, 1902.

Rev. Adrien Deschamps, March 7, 1903.

Rev. Henry J. Reis, June 11, 1903 by Bishop Moeller in Columbus, Ohio.

Rev. Bernard Eiling, June 11, 1903 by Bishop Moeller in Columbus, Ohio.

Rev. Napoleon J. Raymond, July 26, 1903.

Rev. Joseph Dittman, March 20, 1904 in Toronto by Bishop O'Connor.

Rev. Luke Klopac, April 4, 1904.

Rev. Theo. Bateski, June 19, 1904.

Rev. Paul Fillion, June 19, 1904.

Rev. John Stenglein, December 17, 1904, Propaganda, Rome.

Rev. Owen J. Bennett, June 17, 1905.

Rev. Jeremiah Moriarity, June 17, 1905.

Rev. Joseph Lamott, June 17, 1905.

Rev. Joseph Duford, Escanaba June 10, 1906.

Rev. George Laforest, Calumet, June 24, 1906.











# HISTORY OF THE DIOCESE OF SAULT STE. MARIE AND MARQUETTE

## Chapter XV.

### SAULT STE. MARIE AND DETOUR

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*Sault Ste. Marie*

*The Church of the Holy Name of Mary*

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The first missionaries to visit the site of the present Sault Ste. Marie were Fathers Raymbault and Jogues. After the Feast of the Dead, celebrated by the Hurons and friendly tribes, in 1641, in the Huron country,<sup>1</sup> they accompanied the Chippewas to the outlet of Lake Superior. This trip was made purely for reconnoitering purposes, because the number of their priests was yet insufficient to allow the assuming of another mission. "We must first endeavor to gain the nations nearer to us" was the inflexible rule of the superior, but missionaries never failed to improve the opportunity for future possibilities of conversion. Being invited by the envoys of that nation to visit them, indeed, more for trade sake than anything else, the two Fathers set sail, in June, 1641, from St. Mary's mission, on the Georgian Bay. They found two thousand savages assembled at the Rapids and soon learned that "fewer than two hundred were residents

of the place,"<sup>2</sup> while the rest of them dwelt there only as transient guests. The two priests reciprocated native hospitality by what possible teaching could be imparted to them, erected a large cross on the bank of St. Marys River, and returned to their mission house before the winter. Hardships and exposures had shattered the health of Father Charles Raymbault. In the summer of 1642 he and Father Jogues, accompanied by a number of their Indians, embarked for Quebec, where he died, October 22nd. Jogues returning with supplies to the mission, was captured by the Mohawks and ended his saintly career as a martyr by the hands of his captors, at Ossermonen, near Auriesville, N. Y., October 18, 1646.

The second missionary, to touch upon the Sault, was Père René Ménard, on his voyage accompanying a flotilla of sixty Ottawa canoes to the northern shores of Wisconsin in the early part of October, 1660. He perished, the year after, in the wilds at the headwaters of the Black

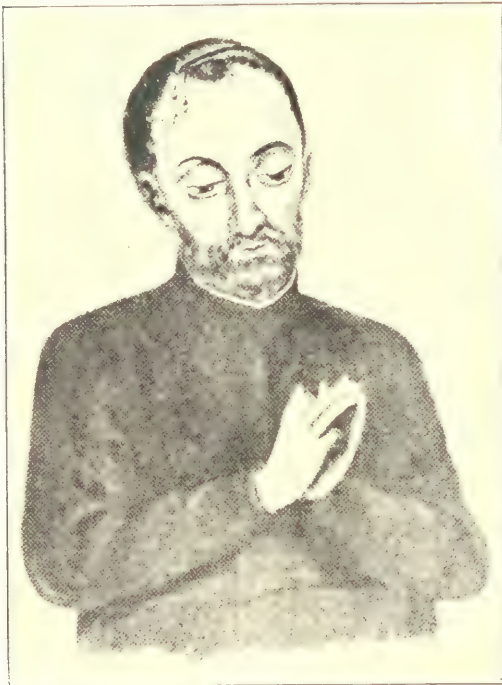
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<sup>1</sup>Amid solemn rites and games, the bones of those buried temporarily during the last ten years were committed to a common grave, richly lined with furs, and with them articles regarded as of richest value. Shea. *The C. Church in Colonial Days*. pp. 227 and 228.

<sup>2</sup> Jacker, *Quarterly Review*, July 1876, p. 406.

River. More will be said about this voyage when treating about the L'Anse mission.

Four years later, on the 1st of September, 1665, Rev. Claude Allouez passed the Sault on his way to the 'land of the Ottawas.' This long journey from Three Rivers to La Pointe du St. Esprit, fraught with so many dangers, hardships, and privations, attests to the burn-



FATHER ISAAC JOGUES, S. J. WHO WITH FATHER RAYMBAULT WAS THE FIRST TO VISIT SAULT STE. MARIE.

ing zeal for the salvation of souls. A vain-glorious heart would have been daunted at the very start. Not so Allouez! On being plainly told, by his savage companions, that he was not wanted, nor his religion, he insisted on going with them; being threatened with abandonment in some desolate country

or island, he persists in his endeavor, and on being actually abandoned by the merciless savages he despairs not. He carries packs far above his own weight, paddles the canoe in excess of ordinary endurance, hungers and is taunted, but he suffers all for the one purpose—to bring these misguided savages into the fold of Christ. Not for a moment even in face of the treatment meted out to him, did he doubt his final success. True, it was not given him to christianize the tribe whose railleries and contempt he had borne in silence, but he sowed the seed of Christian Faith which bore fruit not only among them but gradually reached the greater number of the red race. At Fond du Lac the visiting Dakotas imbibed his teaching and carried it to the far West. The Pottawattamies took it to Green Bay, the Illinois to their prairie homes, and the Crees to the Hudson Bay regions. If the savage pledges amounted to nothing more than to help welcome the first missionary in their native haunts, Father Allouez accomplished by his sacrifices a great deal—a thousand times more than was spread before him.<sup>3</sup> His efforts among the Ottawas, in whose midst he lived and moved, were naturally more effective. Little by little his neophyte community increased, and to his great delight, after two years of incessant labor, he noticed that the Indian had become more susceptible to Christian faith, and more tractable by its salutary morals. He could not any longer satisfy all demands for instruction, and so re-

<sup>3</sup> For a full description of Father Allouez' voyages from his own pen see the Relations, or a handy work by Father Verwyst entitled: Missionary Labors.

solved to ask for a companion, and to do it in person. Accordingly, he embarked with twenty canoes of Indians for Quebec; he arrived there on the 3rd of August, 1667. His zeal is again so faithfully portrayed in the fact that after a stay of only two days, he returned with Father Louis Nicholas and one *donné*—a Brother and three *donnés*<sup>3a</sup> being refused passage by the Savages.

Father Allouez' animation for the conversion of Indians easily communicated itself to the inflammable spirits of his

sustenance. One of the youngest missionaries was selected for this post. Father Jacques Marquette left Montreal on April 21, 1668. With the help of some French, who had established themselves there for trade purposes, and not less with the willing hands of the Indian, a stockaded house and chapel were erected. Centuries have obliterated the spot but as nearly as can be ascertained, the first Jesuit Mission stood in the present park.<sup>4</sup>

While Marquette was finding, appar-



SAULT STE. MARIE IN 1821. TAKEN FROM SCHOOLCRAFT'S TRAVELS.

brethren. He pointed out the stringent necessity of establishing an outpost to his missions, directing the attention of the superior to Sault Ste. Marie, where bands of many tribes were in the habit of gathering there, either flying from their enemies or because the place offered them an abundance of fish for their

ently, enough good will among his hearers at the Sault, the Kishkakons of Allouez' mission, who so contemptuously treated René Ménard at Keweenaw, "unanimously declared themselves for God and *prayer*. It happened by one of those sudden changes characteristic of the race, that, when the turning point

<sup>3a</sup>Men who gave themselves to the service of the missions without pecuniary remuneration.

<sup>4</sup>Edward H. Capp has it "at the point where Brigham avenue and Water street cross." *Annals of Sault Ste. Marie*.



was once reached, stubborn resistance or seemingly unconquerable indifference gave way to an enthusiasm almost impatient of the missionary's wise delay in granting them the boon of the Sacrament."<sup>5</sup> Seeing that the harvest was great and laborers few, Allouez undertook a second voyage to Quebec, in 1669, as much to ask permission for the establishment of a third station at Green Bay, as to ask assistance for his missions and to hand over to Monsieur de Courcelles



REV. THEODORE STEPHAN BADIN,  
THE FIRST PRIEST ORDAINED IN UNITED STATES.

the three Iroquois captives, whom he had ransomed and who he hoped would greatly serve to patch up peace between their nation and the western tribes. In this he was not mistaken, nor was he disappointed in two other calculations. It being his desire to go to Green Bay, Father Claude Dablon, a veteran missionary, well versed in the Huron and

Algonquin dialects, was sent with him as superior to the western missions. Arriving at the Sault, plans for future operations were devised. Father Marquette was sent to replace Allouez at La Pointe du Saint Esprit, Allouez, himself, left, November 3rd, for Bay des Puants, and Dablon remained in the Sault. Father Dablon, in an account to his Superior General, the Reverend François Le Mercier, describes the place, the mission and the tribes belonging to it in the following words: "What is commonly called the Sault is not properly a Sault, or a very high waterfall, but a very violent current of waters from Lake Superior, which, finding themselves checked by a great number of rocks that dispute their passage, form a dangerous cascade of half a league in width, all these waters descending and plunging headlong together, as if a flight of stairs, over the rocks which bar the whole river.

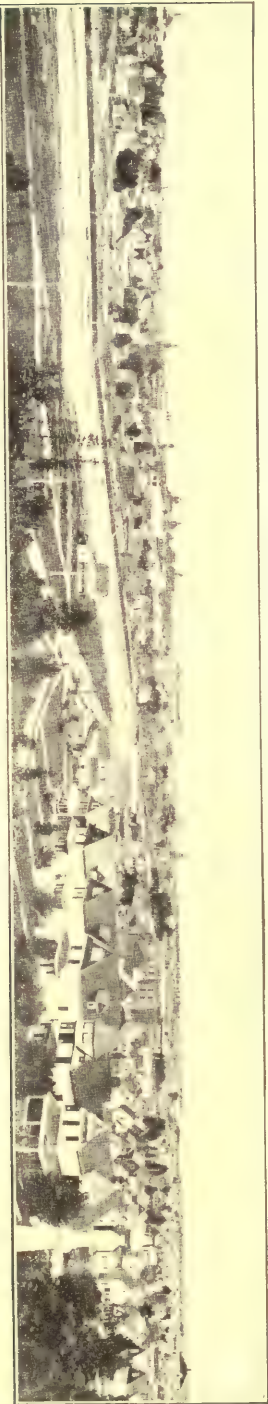
"It is three leagues below Lake Superior, and twelve leagues above the Lake of the Hurons, this entire extent making a beautiful river, cut up by many Islands, which divide it and increase its width in some places so that the eye cannot reach across. It flows very gently through almost its entire course, being difficult of passage only at the Sault.

"It is at the foot of these rapids, and even amid these boiling waters, that extensive fishing is carried on, from Spring until Winter, of a kind of fish found usually only in Lake Superior and Lake Huron. It is called in the native language Atticameg, and in ours 'white-fish,' because in truth it is very white; and it is most excellent, so that it fur-

<sup>5</sup> Jacker. *Am. Quarterly Review* 1876, p. 418.

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SAULT STE. MARIE, MICHIGAN.



nishes food, almost by itself, to the greater part of all these peoples.

"This convenience of having fish in such quantities that one has only to go and draw them out of the water, attracts the surrounding Nations to the spot during the Summer. These people, being wanderers, without fields and without corn, and living for the most part only by fishing, find here the means to satisfy their wants; and at the same time we embrace the opportunity to instruct them and train them in Christianity during their sojourn in this place.

"Therefore we have been obliged to establish here a permanent Mission, which is the center for the others, as we are here surrounded by different Nations, of which the following are those who sustain relations to the place, repairing hither to live on its fish.

"The principal and native inhabitants of this district are those who call themselves Pahouitingwach Irini, and whom the French call Saulteurs, because it is they who live at the Sault as in their own Country, the others being there only as borrowers. They comprise only a hundred and fifty souls, but have united themselves with three other Nations which number more than five hundred and fifty persons, to whom they have, as it were, made a cession of the rights of their native Country; and so these live here permanently, except the time when they are out hunting. Next come those who are called the Nouquet, who extend toward the South of Lake Superior, whence they take their origin; and the Outchibous, together with the Marameg, toward the North of the same Lake,

which region they regard as their own proper Country.

"Besides these four Nations there are seven others dependent on this Mission. The people called Achiligouiane, the Amicoures, and the Mississague fish here, and hunt on the Islands and in the regions round about Lake Huron; they number more than four hundred souls.

"Two other Nations, to the number of five hundred souls,—entirely nomadic, and with no fixed abode,—go toward the

them having been driven out of their Country by famine, and repairing hither from time to time to enjoy the abundance of fish here." <sup>6</sup>

"The nomadic life led by the greater part of the Savages of these Countries lengthens the process of their conversion, and leaves them only a very little time for receiving the instruction that we give them.

"To render them more stationary, we have fixed our abode here, where we cause the soil to be tilled, in order to induce them by our example to do the same; and in this several have already begun to imitate us.

"Moreover, we have had a Chapel erected, and have taken care to adorn it, going farther in this than one would dare promise himself in a Country so destitute of all things. We there administer Baptism to children as well as Adults, with all the ceremonies of the Church; and admonish the new Christians during the holy Sacrifice of the Mass. The old men attend on certain days to hear the word of God, and the children gather there every day to learn the Prayers and the Catechism." <sup>7</sup>

It was evident from the start to Father Dablon that neither he nor any other, ever so willing, missionary, could do justice to so many tribes, even though, in an aggregate, they were not so numerous. His requisition for help was promptly met. Early in 1670, Fathers Gabriel Drouillette and Louis André were sent to the Sault. It does not appear that they arrived together and it would be difficult to say which of them came first. André



BISHOP BARAGA'S FIRST PONTIFICAL CHAIR. PRESENTED TO BISHOP JAMOT, VICAR-APOSTOLIC OF NORTHERN CANADA. NOW IN POSSESSION OF THE JESUIT FATHERS AT THE SACRED HEART CHURCH, SAULT STE. MARIE, ONTARIO.

lands of the North to hunt during the Winter, and return hither to fish during the Summer.

"There remain six other Nations, who are either people from the North Sea, as the Kilistinons and the Ovenibigone, or wanderers in the regions around that same North Sea,—the greater part of

<sup>6</sup> Relation, Vol. 54, pp. 129-135.

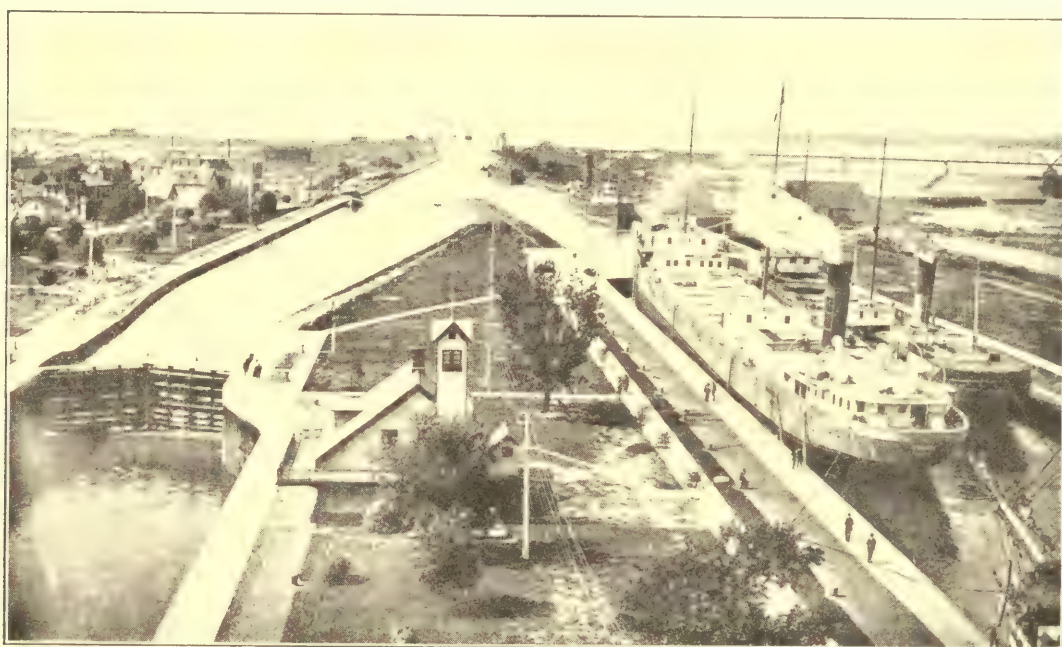
<sup>7</sup> Ibidem p. 139.



was at once detailed to the Algonquins, and spent most of his time out of two years' sojourn there, among that nation. Father Drouillette was initiated in the work by a severe plague which had just broken out among the greater part of the savages to whom he ministered in the hour of their dreadful visitation.

In the spring of 1670, May 25th, the Sulpitian priests, François Dollier de Casson and René de Bréhant de Gali-

Allouez voyaged to the Sault, arriving there in June, 1670. With little delay he prepared for a return trip on which Father Dablon was his companion. They reached Green Bay on the 6th of September, 1670. Together they visited the Fire Nation, whereupon Father Dablon made his way to Michilimackinac to make preparations for the opening of a new mission. During this absence a serious calamity overtook his mission at the



VIEW UPON THE LOCKS, SAULT STE. MARIE, MICHIGAN.

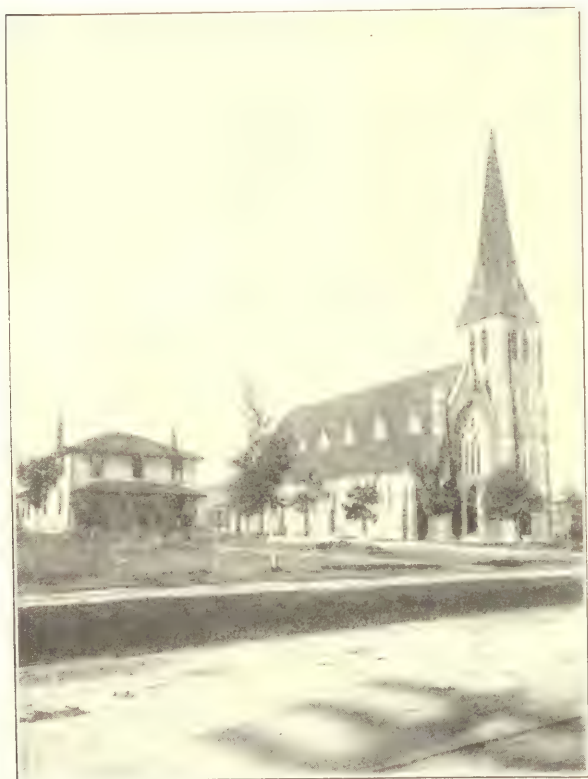
née came to the Sault. They had started out with La Salle's expedition, which broke up on the way, and the two priests came alone as far as the Jesuit mission at the Rapids. Their reception, while cordial, was such as to leave no mistake in their mind that they were not wanted. Both returned to Montreal.

To advise his superior about his exploration at the Bay de Puants, Father

Sault. On the 27th of January fire reduced to ashes the chapel "as well as the house of the missionaries, who were able to save from this conflagration nothing but the Blessed Sacrament. But if God allowed the demons this sort of vengeance, their malice did not greatly profit them; for soon another chapel was erected, much superior to the former one; and in it there were baptized in a single

day as many as twenty-six children, as if to consecrate it by such holy ceremonies."<sup>8</sup>

Some writers of that day have described this second Jesuit chapel in superlative terms, as being magnificent and endowed with the richest vestments. That it was superior to the one just destroyed by fire, is admitted by Dablon



ST. MARY'S CHURCH AND PRESBYTERY,  
SAULT STE. MARIE, MICH.

himself. But, that it was anything like what those terms would imply in the language of this day, or even anything out of the ordinary for those mission days, is a mere exaggeration.

The Sault, however, witnessed a bit

of splendor unusual for her infant days, and it must have been close to the time of the rebuilding of the church. Upon returning to Canada, Monsieur Talon, the intendant of New France, had received orders from the King, Louis XIV. "to exert himself strenuously for the establishment of Christianity here, by aiding the missions and to cause the name

and the sovereignty of the monarch to be acknowledged by even the least known and by the most remote nations."<sup>9</sup> To carry out this command he chose Sieur de Saint Lussion to take possession, in the King's name, "of the territories lying between the East and the West from Montreal as far as the South sea, covering the utmost extent and range possible."<sup>10</sup> The scene was enacted in Sault Ste. Marie. Nicolas Perrot, a most daring voyageur, was sent to drum up the tribes for the important occasion. He delivered himself creditably of the task. Enjoying the confidence and the goodwill of the savages, he easily persuaded them, who by nature love festivities, to come to the Sault. De Saint Lussion arrived early in May, 1671, and found, to his gratification, fourteen tribes, who had followed the invitation. On the 4th of June he

assembled them in a great public council on the heights overlooking the village. For obvious reasons a political-religious character was given to the occasion. The black robe commingled with the

<sup>8</sup> Relations, Vol. 55, p. 131.

<sup>9</sup> Relations, Vol. 55, p. 165.

<sup>10</sup> Ibidem p. 167.

splendidly uniformed soldiery; flashing weapons and the cross stood side by side. The Jesuits present were Claude Dablon, Gabriel Druillette, Claude Allouez and Louis André.

First a large wooden cross was blessed by Dablon and while it was being raised to the solemn intonation of "Vexilla regis," all French joined in the time honored hymn of St. Bernard:

The Royal banners forward go;  
The Cross shines forth in mystic glow;  
Where He in flesh, our flesh who made,  
Our sentence bore, our ransom paid:

Where deep for us the spear  
was dyed,  
Life's torrent rushing from His  
side,  
To wash us in that precious  
flood  
Where mingled Water flowed,  
and Blood.

Fulfilled is all that David told  
In true prophetic song of old;  
Amidst the nations, God, saith  
he,  
Hath reigned and triumphed  
from the Tree.

O Tree of beauty, Tree of light!  
O tree with royal purple  
dight!  
Elect on whose triumphal  
breast  
Those holy limbs should find  
Their rest:

On whose dear arms, so widely  
flung,  
The weight of this world's ran-  
som hung:

The price of humankind to pay,  
And spoil the spoiler of his prey:

O Cross, our one reliance, hail!  
This holy Passiontide avail  
To give fresh merit to the saint,  
And pardon to the penitent.

To Thee, Eternal Three in One,  
Let homage meet by all be done;  
Whom by the Cross Thou dost restore,  
Preserve and govern evermore!

Then, next to the cross, to a cedar post was affixed the French escutcheon. The prayer was offered for the king, upon which "de Saint Lussan, observing all the forms customary on such occasion

took possession of those regions, while the air resounded with repeated shouts of 'Long live the King!' and with the discharge of the musketry,—to the delight and astonishment of all those people, who had never seen anything of the kind."<sup>11</sup>

After the confused uproar of voices had ceased, Father Allouez being most conversant in the Ottawa dialect addressed the savages. He said:

"Here is an excellent matter brought



THE PARISH SCHOOL, SAULT STE. MARIE, MICH.

to your attention, my brothers, a great and important matter, which is the cause of this council. Cast your eyes upon the Cross raised so high above your heads: there it was that Jesus Christ, the Son of God, making himself man for the love of men, was pleased to be fastened and to die, in atonement to his Eternal Father for our sins. He is the master of our lives, of Heaven, of Earth, and of Hell.

<sup>11</sup> Ibidem p. 109.



Of Him I have always spoken to you, and His name and word I have borne into all these countries. But look likewise at that other post, to which are affixed the armorial bearings of the great Captain of France whom we call King. He lives beyond the sea; he is the Captain of the greatest Captains, and has not his equal in the world. All the Captains you have ever seen, or of whom you have ever heard, are mere children compared with him. He is like a great tree, and they, only like little plants that we tread

to war,' all obey him; and those ten thousand Captains raise Companies of a hundred soldiers each, both on sea and on land. Some embark in ships, one or two hundred in number, like those that you have seen at Quebec. Your Canoes hold only four or five men—or, at the very most, ten or twelve. Our ships in France hold four or five hundred, and even as many as a thousand. Other men make war by land, but in such vast numbers that, if drawn up in a double file, they would extend farther than from here to



THE LORETO ACADEMY, SAULT STE. MARIE, MICH.

under foot in walking. You know about Onnontio, that famous Captain of Quebec. You know and feel that he is the terror of the Iroquois, and that his very name makes them tremble, now that he has laid waste their country and set fire to their villages. Beyond the sea there are ten thousand Onnontios like him, who are only the Soldiers of that Great Captain, our Great King, of whom I am speaking. When he says, 'I am going

Mississaugenk, although the distance exceeds twenty leagues. When he attacks, he is more terrible than the thunder: the earth trembles, the air and the sea are set on fire by the discharges of his Canon; while he has been seen mid his squadrons, all covered with the blood of his foes, of whom he has slain so many with his sword that he does not count their scalps, but the rivers of blood which he sets flowing. So many prisoners of war does he lead away that he makes no account of them, letting

them go about whither they will, to show that he does not fear them. No one now dares make war upon him, all nations beyond the sea having most submissively sued for peace. From all parts of the world, people go to listen to his words and to admire him, and he alone decides all the affairs of the world. What shall I say of his wealth? You count yourselves rich when you have ten or twelve sacks of corn, some hatchets, glass beads, ket-

bles or other things of that sort. He has towns of his own, more in number than you have people in all these countries five hundred leagues around; while in each town there are warehouses containing enough hatchets to cut down all your forests, kettles to cook all your moose, and glass beads to fill all your cabins. His house is longer than from here to the head of the Sault,—that is, more than half a league,—and higher than the tallest of your trees; and it contains more families than the largest of your Villages can hold.”<sup>12</sup>

The solemnity closed in the evening with *Te Deums* chanted around the bonfires which lit up the neighborhood of the Rapids.

The savages had thoroughly enjoyed the splendid feast of the whites. They took gratefully the much valued presents and departed for their homes thinking their own little thoughts, reviewing the events of the day.

The missionaries likewise dispersed, each to his own field of labor. Père Druillette alone remained. Profiting by the good disposition of at least some of his savage charges he permitted no occasion to go by without inoculating those with whom he came in contact with the Christian doctrines. His assiduous labors Heaven favored by extraordinary signs, especially by miraculous cures of the sick. The *Relations* for 1671 narrates a number of them.<sup>13</sup>

These greatly facilitated the dissemination of Christian truths, and the missionaries had good reason to believe “that Christianity had finally become es-

tablished here, despite all obstacles.”<sup>14</sup>

The fears for the Sioux were not completely allayed by the immigration of Father Marquette and his band of Ottawas from Point du Saint Esprit. The inhabitants at the Sault still lived in dread that they might descend upon them and wreak vengeance. Their only hopes hinged on the promises Luson had loudly proclaimed. The Fathers also assured them of the French protection. An incident, however, in the spring of 1674, shattered all hopes of peace with the



REV. ALPHONSUS BAUDIN, S. J.

Sioux and almost entirely depopulated the flourishing mission. This fatal event has been narrated by different writers in various colors. For its truthfulness we must rely on the *Relations*, for no one was able to give a more nearly correct account, than those who were eye-witnesses. The story, as the *Relations* give it, was undoubtedly written up by Father Druillette who most likely was present in

<sup>12</sup> Ibidem p. 109.

<sup>13</sup> Vol. 56.

<sup>14</sup> Ibidem p. 113.

the room where the terrible carnage took place. The report is, verbatim:

"The Nadouessi, a nation exceedingly numerous and warlike, were the common enemies of all the savages included under the name of Outaouac, or upper Algonquines. They even pushed forward their arms vigorously toward the north; and, making war on the Kilistinons who dwell there, rendered themselves everywhere terrible by their daring, their numbers, and their skill in Battle,—in which they use, among other weapons, knives of



REV. THOMAS OUELLET, S. J.

stones. Of these, they always carry two, one attached to the girdle, the other suspended by the hair. However, a band of warriors from Ste. Marie du sault, having surprised them in their own country and taken eighty of them prisoners, compelled them to sue for peace. For this purpose, they sent to the sault ten of the most daring among them, to negotiate it. They were received with joy, as soon as the object of their coming was understood. It was the Kilistinons alone, who have lately arrived,—save some other

named Missisiquis,—who not only expressed their dissatisfaction in the matter, but resolved moreover to prevent the peace from being concluded. They even determined to massacre the ten ambassadors—a proceeding which made it necessary that the latter, in order to ensure their safety, should be placed in the French house, which had been erected for the convenience of the missionaries. Father Gabriel Drouilletes took advantage of that opportunity to instruct them in our mysteries. They listened with so much docility that, when the instruction was over, they all knelt down, and, joining their hands, invoked Jesus, the Lord of life, of whom we had just been speaking to them. Meanwhile, the savages assembled at the French house—part of them to conclude the peace with the Nadoessi, others to obstruct its conclusion. Everything imaginable was done to prevent those who went in from carrying arms; but, as the crowd was very great, five or six slipped in without having their knives taken from them. It was one of these latter, a Kilistinon by nation, who began all the disturbance that ensued. Approaching a Nadoessi, knife in hand, he said to him, 'Thou art afraid,'—threatening at the same time to strike him. The Nadoessi, undismayed, replied to him in a haughty tone, and with a confident air, 'If thou Thinkest that I tremble, strike straight at the Heart.' Then, feeling himself struck, he cried out to those of his nation, 'They are killing us, my brothers.' At these words, the men, stirred up to vengeance,—and, moreover, very powerful and of commanding stature,—arose, and struck with their knives



at all the assembled savages, without making any distinction between Kilistions and Sauteurs, believing that they had all equally conspired in the design to assassinate them. It was not very difficult for them to accomplish a great carnage in a short time, when we consider that they found that multitude unarmed, and expecting anything but an attack of that kind. The Kilistinon who had begun the quarrel was among the first to be stabbed; and, he, with several others, fell dead on the spot. Afterward, the Nadoessi posted themselves at the door of the house, to guard it, and to stab those who would have taken to flight; but, seeing that many had already escaped and gone in search of arms, they closed the door against these, resolved to defend themselves to the last breath. In fact, they stationed themselves at the windows; and as, by chance, they had found some guns, with powder and ball, they used these to disperse their enemies, whose desire it was to burn them by setting fire to the place where they were confined. They killed, in this way, some of those who ventured too close; but in spite of their efforts, some others came close to the house. These men, having piled up against it some straw and some birch-bark Canoes, set fire to them, which at once placed them in danger of being consumed in the flames. It was this that drove them to give a last proof of their courage. All ten sallied forth, their arms in their hands, and with an incredible quickness threw themselves into a cabin made of stakes, which was hard by; in this they defended themselves, and ceased not to slay while powder and ball

lasted them. When at last these failed them, they were laid low by the great number of savages who were firing upon them; and they, with two women who had accompanied them, were all slain on the spot. A third woman was spared, because they perceived that she was only their slave, and was an Algonquin by nation. All the time while this tumult and massacre were going on, the fire which the savages had kindled at the missionaries' house was steadily increasing; and, in spite of all that could be done, it soon

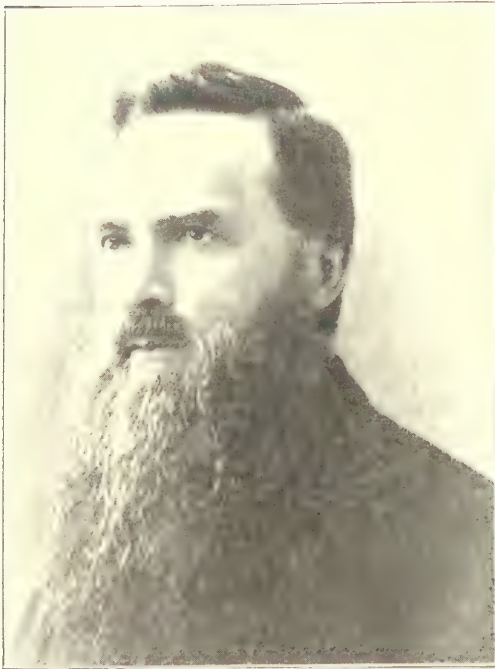


REV. MARTIN FERARD, S. J.

consumed the whole edifice, which was only wooden, and placed the new Chapel, not far away, in great jeopardy of being also burned. Our people did so well, however, that they saved it. It was a horrible spectacle to see so many dead, and so much blood shed, in so small a space; and horrible to hear the cries of those who warmed to the Battle, and the groans of the wounded, amid the tumult of an exasperated rabble that scarcely

knew what it did. Our savages bewailed forty of their number, dead or wounded, among whom were some of the leading and most notable men."<sup>15</sup>

The episode had dire consequences for the missionaries. "All hope of going to preach the gospel to the Sioux which the peace, about to be concluded with them, had inspired was gone. Besides the savages, who—in fear that the Nadoes-



REV. R. CHARTIER, S. J.

sis, seeing the delay of their people, would suspect what had happened to them and be prompted to take vengeance for their death—all withdrew and left them exposed to the fury of the enemy."<sup>16</sup>

That the expected revenge did not realize cannot be ascribed to anything but to the protecting Providence. Chegoime-

gon Bay had become the seat of a more powerful nation than the Ottawas and Hurons who had deserted it under similar circumstances as their kinsman left the Sault. Natural advantages had attracted the Otchipewas who soon made it their home. They thus became a wedge between the Nadouessi and the slayers of their peace envoys.

Facilities for obtaining food, such as the bountiful fisheries at the rapids afforded, together with the half cultivated fields of corn, and not less the past dangers from dreaded enemies soon induced the deserted savages to return to their peaceful abodes.

In 1673, Rev. Henry Nouvel had become superior at the Sault in place of Father Dablon who had been promoted to the office of Superior General of the missions in New France. Leaving the work to the insatiable zeal of Father Druillette, he went to the St. Ignace mission where his labors were of great service. The venerable Père Druillette toiled in the Sault until his strength commenced to fail him and he was obliged to retire in 1679. He died at Quebec, on April 8, 1681. Father Bailloquet who was also attached to the St. Mary's mission but lived most of the time among the Algonquins on the Lakes Huron and Nipissing, became Druillette's immediate successor. In 1683, he went to St. Ignace, and was replaced by Rev. Charles Albanel who was the last priest—at least for a time to minister to the nations gathered around the Sault du Ste. Marie. He saw his fervent hopes blighted, and his and his companions' labors of almost five and twenty years, ruthlessly destroyed by war and

<sup>15</sup> Relations, Vol. 38, pp. 257-263.

<sup>16</sup> *Ibidem*.

brandy. He died at the Sault Ste. Marie, on January 11, 1696.

No attempts have been made to re-establish the mission from the time of the general withdrawal of the Jesuits from the Straits, in 1706, to 1834. During this long interval, Jesuit—and other missionaries have passed the Sault going and coming, from Canada, but not one of them considered it necessary to settle there, because it became practically deserted. There were always some wigwams to be found on the shore near the Rapids, but never enough to warrant occupation for a missionary. As late as 1820, we find there only twenty houses with five or six French and English families.<sup>17</sup>

The earliest traces of missionaries since the withdrawal of the Jesuits, we find in the early part of the last century. The records of St. Mary's parish show that on the 15th of October, 1815, Rev. Father Dumoulin baptized one Elizabeth, twenty-one years of age, wife of Francis Lallonde.

This entry was evidently not made by Father Dumoulin himself, as the writing is the same as that of Father Haetscher, who seems to have started and kept up the register. It credits Père Dumoulin with three baptisms, the last one being on November 19, 1821. That these are only stray baptisms coming accidentally to the notice of Father Haetscher there is no question, because if there was not a large French population there was a good settlement of Indians, who from their forefathers had preserved the custom of christening their offspring. What this

settlement was, about this time, we learn from Henry R. Schoolcraft who visited it in June, 1820. He says in part:

"The village of the Sault de Ste. Marie is on the south or American shore, and consists of from fifteen to twenty buildings, occupied by five or six French and English families. The site of the village is elevated and pleasant, and a regular



REV. JOHN F. CHAMBON, S. J.

plan appears to have been observed in the buildings, though some of them are in a state of dilapidation, and altogether it has the marks of an ancient settlement fallen to decay. Such indeed it is, having been settled by the French shortly after the occupation of 'old Mackinac,' and it continued for a long time the site of a

<sup>17</sup> Schoolcraft's Travels, p. 132.



French fort and Jesuit mission. Charlevoix, in 1721, speaks of this mission as one of no recent date, and Henry, in 1762, found here a stockaded fort, with a small garrison under the command of a French national officer, who was colloquially addressed by the title of Governor. There were then four houses, two of which had been occupied as barracks,



REV. OWEN BERNARD DEVLIN, S. J.

and the fort is described as 'seated on a beautiful plain, of about two miles in circumference, and covered with luxuriant grass, and within half a mile of the Rapids.' Although no vestiges of the old fort remain, this description of the site is perfectly accurate, at the present moment. It has always been the residence of In-

dian tribes, who are drawn to this spot in great numbers, by the advantages of taking the white-fish, which are very abundant at the foot of the rapid. There are, at present, about forty lodges of Chippeway Indians, (called Saulteurs, by the French), containing a population of about two hundred souls, who subsist wholly upon the white-fish."<sup>18</sup>

The next priest, of whose passing visit we have a record, is Rev. Francis Vincent Badin, brother of Rev. Stephen Theodor Badin, who was the first priest ordained in the United States.<sup>19</sup> He christened Angela Piquette on the 23rd of December, 1823. Piquettes appear to have been plentiful around the Sault, for on May 8, 1830, Bishop Fenwick is mentioned to have baptized an Angelica Piquette and two years later, the Dominican, Father Samuel Mazzuchelli, on the very day of St. Patrick, an Anton Piquette. This priest visited the Sault only occasionally from Mackinac Island, as is apparent from a diocesan report to the Leopoldine Society, dated at Cincinnati, February 11, 1831. "From Detroit, Father Reese,<sup>20</sup> went to Sault Ste. Marie, where on account of a short stay of the boat, he was unable to gratify all the demands of the numerous faithful. He was urgently asked to send a priest who would permanently reside with them. During his short stay, however, he well employed the time giving instruction to the whites as well as to the Indians and conferring the sacrament of baptism and that of matrimony. The Protestants, too, expressed a desire

<sup>18</sup> Travels of Henry R. Schoolcraft, 1820, pp. 132-133.

<sup>19</sup> Ordained at Baltimore by Bishop Carroll, May 23, 1793.

<sup>20</sup> Vicar General, making a pastoral visit.

for a stationary Catholic priest and contributed twelve dollars towards his traveling expenses."<sup>21</sup>

Vicar General Rese was at the Sault in the summer of 1830, on his way to Mackinac and thence to Green Bay and other Wisconsin missions, but upon his return to Cincinnati, in January, 1831, with the best of his will, was unable to satisfy the demand of the Sault people. Hence Father Mazzuchelli continued to visit the place twice a year until May (17), 1833, the date of his last baptism.

Rev. Samuel Mazzuchelli was a Dominican from Milan, Italy.

Up to this date there was no church at the Sault; Mass was celebrated in a private house on Water street. In the summer of 1834 the Redemptorist, Father Francis Haetscher, became the first resident pastor. Encouraged by the more than friendly reception of the people in general, he immediately undertook the building of a small log chapel which unfortunately became the object of much disorder. The good will of the people, Catholic and non-Catholic, evidenced in the reception accorded to the priest, and their generous help in building the church, caused jealousy in the hearts of the two local preachers who considered the priest as an intruder upon the field which they claimed their own by pre-possession. Scarcely was the small chapel completed and dedicated when it was wrecked in the night by the two preachers. Bishop Rese writes, concerning this perpetration, to the Leopoldine Society: "And yet all this crying need of books for the Indians, etc., would be easier to contend with than

the base persecutions which we have to suffer in many places of my diocese, from people who call themselves Christians. I can only mention with tears the contemptible vandalism perpetrated on our little chapel at Sault Ste. Marie. The windows were smashed, the sacred vessels and vestments thrown out, crushed and destroyed, the missal torn into a thousand fragments, and, after the good Father Haetscher, without a word of complaint, on the eve of All Saints, repaired the damage as best he could, the whole building



REV. JOSEPH HEBERT, S. J.

was set on fire. The loss is for us incalculable inasmuch as it is very difficult to obtain here utensils which we so indispensably need. The affair has unexpectedly turned out in our favor; the Baptist and the Methodist preachers were compelled to seek safety in flight, to escape the vengeance of an angry people who now all sympathize with us. Thus a temporal loss and persecution has brought us much spiritual consolation."<sup>22</sup>

July 31, 1834, Bishop Rese confirmed

<sup>21</sup> Leopoldin Berichte, II., 1831, p. 3.

<sup>22</sup> Leopoldin Berchte, IX. p. 42.

upward of one hundred persons in the Sault and this was most likely the first confirmation ever given in the place. Mr. Seraphin Lalonde, now a nonagenarian—born in St. Boniface, Manitoba, in 1812—is at this writing the only survivor of that class. The imposing reception given to the bishop not little contributed to rouse the jealousy of the preachers which led to the above disorders.

On the 4th of July, 1835, Father Baraga reached the Sault on his way to La



REV. JOHN A. MAC DONALD, S. J.

Pointe. He found Father Haetscher departing for Ohio with the uncertainty in his mind whether or not he should ever return to his post, as his Order was opening new missions in that state. But he did return in the fall of the same year and remained only till the following spring. April 15, 1836, is the last record of his baptisms. Rev. Jean Baptiste Proulx, from the Canadian shore, visited the mission during the summer, and had, July 19, 1836, five baptisms. In the fall (of

1836) Rev. Francis Pierz was transferred from La Croix to the Sault and by his indomitable zeal did a great deal for the uplifting of religion. He was royally welcomed by the people, like all his predecessors, but soon found out that the most of his flock were only nominal Catholics. "Father Haetscher labored here, he writes, in 1835 as the first resident missionary, and notwithstanding his apostolic zeal, he could reach but few hearts; discouraged, he shook the dust off his feet. I would have done the same had not Providence forestalled my retreat by the incoming winter. Fully realizing my awkward position, I yet did not give it a forlorn hope but resolved, since I had to stay, to commence my operations clean from the bottom, and so I started a school inviting all the little ones to me in order that I might sow the word of God in their innocent hearts. All winter long, from morning till night, every day, was my dwelling filled with children, big and small. The parents delighted with the quick progress in the school work were soon put to shame also by the devout recital of prayers by their own children, so that they, too, learned to pray, to come to Mass, and to listen to my instruction. I often had the pleasure to receive the first confession of children, parents and grandparents at the same time, and was moved many a time unto tears by the first holy communion of adult Catholics or the solemn profession of faith of converted Protestants. Thus my first desolation has turned into solace."<sup>23</sup>

To Father Pierz, therefore, belongs the

<sup>23</sup> Letter to the Leopoldine Society, dated Sault Ste Marie, December 15, 1837. *Berichte der Leopoldin Stiftung*, II.



honor of having opened the first parochial school in the Sault. Of course it was not a regular school, as we may well imagine, but he attended to it whenever his missionary duties did not call him elsewhere, which, due to the times, occurred not infrequently.

The year 1837 was exclusively devoted to the building of the church. It stood on the vacant lot between the sidewalk and the present church, facing north. It measured something like forty-five by seventy-five feet. The construction was very unique. Financial resources being too limited to allow using sawed material, Father Pierz conceived the happy idea of making a combination of board and log. Upon a firm foundation, heavy timbered uprights, four to five feet apart, were set up in fashion of studdings. These were grooved from top to bottom and filled in with dove-tailed square timbers of even size. The crevices were closed with mud, the outside clap-boarded and the inside plastered. The ceiling was vaulted. In the rear, a room of common logs was added for sacristy and residence purposes.

On July 1, 1838, obedience called Father Pierz to La Pointe to receive instruction from Vicar General Baraga, for the establishment of a mission at Grand Portage. It happened that, while he was absent, Bishop Rese arrived unexpectedly in the Sault, August 30th, and found, to his unmeasured surprise, the scraggy village in possession of "one of the finest churches in the state," as he was pleased to remark in his comment on the work of the missionary and the substantial aid of his flock.

Rev. Pierz did not return until the year after (1838), and then only for a few weeks. Following the order of the bishop, he again settled at La Croix, from where he visited, from time to time, at regular intervals, however, the Sault and other missions on the Lakes until 1845—July 1st being his last baptismal entry—when he was superseded by the Jesuit Fathers. We may add that Father Proulx, mentioned above, baptized in October, 1844, twelve persons.

The first resident Jesuit was Father P. Point, S. J. We take the time of service



REV. J. J. CONNOLLY, S. J.

from the first and last baptism as recorded in the baptismal books; our experience is that this is about the correct date of arrival and departure and have, therefore, adopted it throughout this book. According to this, Father Point remained in the Sault from July 2, 1846, till the 24th of the same month and baptized thirty-four persons in that time. Rev. B. Pedelupé, S. J., was his successor but also remained only a short time, from September 16, 1846, till December 13, 1846. Upon this,

the mission was formally accepted by that Society and Rev. Jean Baptist Menet, S. J., was appointed the first actual pastor. With him new order of things came to the Sault. Brother La Coste opened a school in the sacristy, a fair-sized room back of the church, receiving a liberal patronage. The population was less than four hundred and the following are names of Catholic families, Indian and whites: Peter Ashingwak, Jean B. Abegiskoiwa, Jean B. Benoit, William Bel, *docteur en médecine*, Biossanot, Widow Boye, Belcour, Brisbois, M. Byron, J. B. Baurdi,



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Widow Badoin, Mrs. Boisvert, Barry, Bellau, Isabelle Brun, Widow Belanger, Pierre Bruilly, Angelique Blay, Brunette, Louis Cadotte, Joseph Chawonat, Jerome Chawonat, J. B. Antoine, Isais Cadotte, J. B. Crochiere, Daniel Cook, Steven Campbell, Alphons Comtois, Cebrevo, an Italian widower, J. B. Chawanigawowe, Archange Chisigo, Marianne Cornville, Madelein Chawastang, Pauletin Chippaugon, Desnommé, Francois Desnoyers, Francois Dafour, Pierre Durocher, Jo-

seph Duchin, Margarithé Desjardin, Emerique Desjardin, Geoffroi Deziel, Marquerite Eskwigouiba, Gabriel Frauchere, Gadin, Louis Gournot, Sophie Ginamigokwe, Charlotte Girot, Giroux, J. B. Gauthier, Josette Haressi, Marguerite Jeugras, Etienne Jolinoh, Antoine Jarette, Pierre Jaboyé, Charlotte Jibagijik, Marie Iskinuwine, Joseph Kedakiwigabe, Kallagar, J. B. Kapijisigo, Francois Lallond, Joseph Lallond, Paschal Lallond, Seraphin Lallond, Isidore Lacaille, Francois Labrauche, Joseph Laroché, Michael Labatte, J. B. Lesage, Lapray, Lemay, Lafond, J. B. Louiseau, Joseph F. Larose, L'Allemand, Le Roy, J. B. Latharité, Marquerite Lapointe, Oliver Lelieur, Widow LeClerc, La Sarte, Pierre MacFarlean, MacLeod, J. B. Masastagona, Joseph Miniklier, J. B. Maskiwiji, Julia Maskitikwa, J. B. Mastigore, S. B. Masta, Marie Migonabe, Angelique Misey, Samuel Mutton, Anne Minjelsky, Louis Nolin, Michot Nolin, Namonikigago, Marguerite Nitamejishikokwe, Therese Nibedewe, Genevieve Namawanagabo, Therese Nibedawig, Therese Nibedewikwe, Oskiniweni, Jerome Oskinini, Anne Okinimizon, Joseph Piquette, Francois Piquette, J. B. Piquette, Louis Piquette, William Perot, Louis Piquette, Veuve Balladeau, Xavier Perot, Edouard Perot, Rosse, Marie Rouleau, Robassa, Alexander Sadlene (Tete Blanche), Paul Souleere, Madeleine Sorette, Touraine, Alexis Taja, Pierre Terriot (Therault), Joseph Tagipan, Tagikwe, Tardif. These names are taken from a catalogue composed by Father Haetscher and hence there might have been many more who had come to the Sault during the ten

years between Father Menet's and Hatscher's time.<sup>24</sup>

From this timber Father Menet proceeded to build up an orderly congregation. He took great pains to acquaint his parishioners with their religious duties. Having lived without regular services for years, and many of them from their childhood, it was difficult to make them understand the obligation of hearing Mass every Sunday, and of approaching the sacraments at least once a year, but with his persistent zeal Father Menet was on his fair way to success, when in 1853 Upper Michigan became a Vacariate Apostolic and Sault Ste. Marie the episcopal see. The new bishop was consecrated on All Saints' Day at Cincinnati, but did not come to the Sault until the following summer.

Rev. Jean Baptiste Menet was born at Nantes (or possibly Vigneux), Loire Inférieure, France, on March 6, 1793; he entered the Jesuit Society at Paris, October 13, 1815. In personal appearance he was of medium stature, inclined to be stout, of dark complexion, smooth-shaven, black eyes, black hair, and an expression of determination. He was gifted with extraordinary talents. He spoke different languages, among them Russian, fluently. He possessed a lovable disposition; sober, tolerant, congenial and of rare personal charm; as conversationalist, on all topics, he was unexcelled. When he arrived at the Sault his knowl-

edge of English was as meager as it was necessary, for almost everybody spoke French. At first he preached exclusively in French, and as pulpit orator he ranked high, inclined to be dramatic. From the start he recognized the importance of his position, as he foresaw and was not slow to foretell, the future of the Sault.



REV. ALEXANDER A. GAGNIEUR, S. J.

He commenced to shape her future destinies. The everlasting truth in the motto, "he who has the youth has the future," was plain to a mind such as that of Père Menet. Besides the school for boys which Brother La Coste opened in the sacristy, Menet persuaded Mrs. Sarah Cadotte, an English woman of high attainments and a convert to the faith, to devote herself

<sup>24</sup> Status Animarum by Father Hatscher. Lib. Baptizatorum Missionis Stae. Marie, Sault Sainte Marie, Vol. II.



to the care of the girls, at least for a time, until he could induce some religious community to take hold of it. Unsuccessful in this attempt in America, he invited the Ursulines of his native country, to come to his assistance. Favorable enough to his wishes the mother house of Faouette, Brittany, sent, on March 3, 1853, a courageous woman, Mother Mary Xavier, nee Yvonne de Bihan, to establish the new parochial school at the Sault du Ste. Marie. She associated to herself a Miss Gordon and took, in the fall of 1853, a class of twenty girls who had their class-room in the Tardif house, which



INDIAN MISSION CHURCHES ON SUGAR ISLAND.  
HOLY FAMILY CHURCH AT PAYMENT.  
CHURCH AT ST. THERESA, HAY LAKE.  
ST. JOSEPH'S CHURCH, MENISHING, LAKE GEORGE

stood on the north side of the road, opposite the church. In the back part of this house the sister and her companion took their quarters.

Mrs. Sarah Cadotte, nee Hyens, was the first organist, and conducted a mixed choir until her untimely demise in 1852. With her arrival at the Sault came also the first piano to the Chippewa County.

Immediately after his consecration Bishop Baraga left for European coun-

tries to obtain means and priests for his new and desolate diocese. Returning to the United States in the summer of 1854, he went from New York to Washington to petition the Treasury Department for a free entry of church goods which he had brought along and to ask the General Land Office for a grant of the strip of land on which the Catholic mission was located. His first request was not favorably acted upon, and as to the second, he was told to make application through the Land Agent, at Sault Ste. Marie, in whose district the lands were situated.

Bishop Baraga's claim was numbered as 97. The proprietorship was based on the fact that it was known as a mission claim under former governments, and under this one long before the Indian titles of lands had passed unto it, that in 1834, there existed a church on the same claim, almost on the shore of St. Marys River, and that in 1837, a second church was erected on it, and still stands there. Baraga deposited with the Register at Marquette seventy dollars to cover the cost of survey assessed against the claim by the government.

This mission property is a narrow strip of land of about seventy-nine feet, extending first south-easterly and then southerly for a distance of two and three-quarter miles. All original claims were laid out in this shape to afford their owners access to the river, the only highway in those days. But the church claim has lost its water front, partly through the aggressiveness of commanding officers, partly, and perhaps mainly so, through lack of energy on the part of the owners. The United States established the post known as Fort Brady in 1822, without any spe-

cific reservation of lands in or surrounding the fort. In 1846 Lieut. Westcott, under instruction from General Brady, surveyed a plat for military purposes. Adjoining the east boundry line of the Fort was the mission claim. Several buildings, such as the carpenter and the blacksmith shops, the stables, ice-house and slaughter-house, were found to be just outside the boundary, on the mission land. It was easier to take so much of the church land by adding it to the military reservation than to move the buildings. On July 9, 1847, Lucius Lyons, Surveyor-General at Detroit, wrote to the Commissioner of the General Land Office as follows: "At the request of Brig.-General Hugh Brady, U. S. A., I transmit herewith a diagram of a part of fractional township No. 47 north, range No. 1 east, meridian Michigan, showing the connection of the public surveys in said township with the military reservation embracing Fort Brady as surveyed under the direction of the War Department.

"As this reservation will, of course, be withheld from sale, I have found it necessary since ascertaining its limits, to lay out the new fraction around it, and I have to request that you will be pleased to make the corresponding alterations on the plat in your office."<sup>25</sup> This was done while the watchmen in the towers of Sion watched!

Since then the Fort has been removed to the summit overlooking the city; the barracks together with the shops and

stables have been razed. The ground where they stood is idle and no steps have been made to recover that which rightfully belongs to the church.

Baraga's application was hung up in the War Department *twenty-five* years. Not until 1879 was the matter adjusted.



REV. WILLIAM F. GAGNIEUR, S. J.

The following patent was received for Record July 19th, A. D. 1880, at 11 A. M.

"CERTIFICATE 126.

The U. S. A.

To all to whom these presents shall come, greeting: Whereas, under the provisions of the act of Con. approved this 26th day of September, 1850, entitled 'An Act providing for the examination and settlement for land at S. S. M., Mich.,

<sup>25</sup> Information taken from a Brief and Argument for the Applicant John Torrent versus Sault Ste. Marie and War Department. An appeal from the decision of the Register and Receiver in Marquette. Loaned to us by the Hon. John G. Stradly.

the claim of the R. R. B. F. Baraga in trust for the sole use and benefit of the Catholic Mission has been confirmed to a tract or parcel of land designated on the supplemental plat and survey approved under date of September 4th, 1855 by the Sur. Gen'l. at Detroit, made pursuant to the act aforesaid as lot No. 97, containing twenty-six acres and 21/100 of an acre after deducting and ex-



CHIEF MICHAEL MENDOSHKANG AND WIFE,  
GEM ISLAND.

cluding therefrom that portion of said claim included in the U. S. Mil. Res. in sections 5, 6, 7, 8 and 19, in township 47, north of range one in the district of lands subject to sale at Marquette in the state of Michigan. And whereas there has been deposited in the Gen'l Land office of the U. S. a certificate No. 126 of the Register and Receiver at Marquette, Michigan, whereby it appears that pay-

ment has been made in full according to law of the amount of assessment on said claim. Now know ye, that the U. S. A. in consideration of the premises and in conformity of the provisions of the Act of Congress aforesaid and the Act of Congress June 22nd, 1860, entitled 'An Act in relation to Mission claims at S. S. M., Mich.,' have given and granted and by these presents do give and grant unto the said R. R. B. F. Baraga in trust for the sole use and benefit of the Catholic Mission and to his successors and assigns, the tract or parcel of land above described expressly, excepting and reserving from the transfer by these presents so much of the survey of said lot 97 as may be found to be embraced within the survey of the exterior lines of the said U. S. Mil. Res. To have and to hold the same, together with all the rights, privileges, immunities and appurtenances of whatsoever nature thereunto belonging unto the said R. R. B. F. Baraga in trust for the sole use and benefit of the Catholic Missions and to his successors and assigns forever, with the exception and reservation aforesaid. In testimony whereof, I, Rutherford B. Hays, Pres. of U. S. A., have caused these letters to be made Patent and the Seal of the Gen'l Land Office to be hereunto affixed.

Given under my hand at the City of Washington, the 9th day of (Seal.) October, in the year of our Lord 1879, and of the Ind. of the U. S. 104.

By the Pres. R. B. HAYS.  
By WM. H. CROOK, Sec'y.

S. W. CLARK,  
Rec. of the Gen'l Land Office.  
Rec. Vol. 17 Pg. 44 and 45."



The church is no longer in possession of all this land. At different times as exigencies arose, parcels have been sold or donated. Sales have been made to R. N. Adams, St. Marys Falls Water Power Co., Ben. Tyley Bailey, Edward Eldrege, Andrew Blank, Waldemar, F. Grosse, the Academy of Ladies of Loretto, Edward V. Douglass, trustee, and the City of Sault Ste. Marie for extension of streets.

The bishops of the diocese also holds title to that part of Maple Ridge Cemetery lying south of the division line as surveyed by Guy J. Carleton, county surveyor.

Bishop Baraga held his solemn entry into the episcopal city on the 21st of August (1854), carrying his carpet-bag from the government dock at the Mass-hour of the early morning. He took up his quarters with Father Menet. From here his incessant activity extended over ten years. Anxious to improve the condition of the diocese he was oftener absent than at home, but this did not prevent him looking, with as much anxious thought, after his Cathedral parish. Confiding to Father Menet the spiritual part of it, he directed entirely its temporal affairs. The pew rent was the only revenue—scarcely large enough to give the rector and his

two lay brothers a subsistence. The bishop not only did not take anything from this revenue, but more frequently contributed from endowments for the propagation of faith, which he annually received from Vienna, Munich, Paris, Lyons and many other resources. He delighted in planning little churches for missions, and his genius insisted on having some kind of a steeple on each one of them. He found on his own cathedral



BRIMLEY, ST. FRANCIS XAVIER'S, WITH THE OLD CHURCH TO THE LEFT.

only a shed-like shelter for the small bell. He at once caused the removal of both to replace them by a more suitable article. We have before us a pen-sketch drawn by himself for the cathedral belfry. Joseph Meniclier and Alexander Cadotte were his usual assistants at this kind of work. They carried out his designs, though he was not slow nor ignorant at handling a plane or saw. In 1856 the two commenced building the altar for the cathed-

ral. The year after he designed a baptismal fount and a pulpit. The former has met its end by destruction while the latter has been wisely preserved by Father Chartier and is still used in the present church. To the Tardif house he made a small addition in the back to give the Sisters more living room.

In September (25), 1855, the teaching community increased by two novices, the Misses Mary Henry and Catharine Doyle, both Philadelphia girls, known in relig-

which stood a distance of half a block to the East across the field from the rectory. Meniclier and Cadotte were put to work to arrange two school rooms and the rest for living apartments for the Sisters. So particular was the Bishop that everything should meet the requirements of modernizing times that Father Menet gently reminded him that moneys were needed elsewhere just as badly if not worse.<sup>26</sup> This house still stands, No. 404, on Portage Ave., and is owned by Mrs. B. F. Kelley,

a daughter of Sargeant Galley.

Another Jesuit Father, the Rev. August Kohler, made his home at the Sault in those days. His labors were mostly among the Indians on the Canadian side, the Michipicotten region. He was born at Colmar, Upper-Rhine, on Au-



ON THE ST. MARYS RIVER.

ious life as Sisters Mary Joseph and Mary Angela, respectively. The last named is Mother Angela of the St. Ignace Academy. In February, 1856, Miss Emily Bedard from Sugar Island a native of Canada, joined the community.

With these additions to the teaching forces the Tardif house became pretty crowded, and the good Bishop looked for a more spacious accommodation for teachers and pupils, as these had also more than doubled in their number. He purchased from Sargeant Galley a house,

August 10, 1821, and was drowned on the Coburn in Lake Huron.

Providence placed Baraga and Menet, two men of so extraordinary talents and education, in the same sphere of activity, that one could not help but have at heart the interest of the other. Baraga was zealous and charitable to a fault. 'Where Menet gave a quarter, Baraga emptied his pockets,' said one who knew them both. This was the difference between the two on all sides and the cause of misunder-

<sup>26</sup> Baraga's Diary for 1856.

standing which led to the withdrawal of Father Menet from the Sault.

Notwithstanding the unlimited sacrifices on the part of Bishop Baraga, the Ursuline Sisters found in the Sault only a struggling existence; they were, therefore, glad of the opportunity offered to them by Father Jaffre, S. J., of Chatham, Ontario, to remove to that city in 1860. Baraga was greatly chagrined at their step as he could not understand why was not everybody like himself, willing to deny himself, not only comforts, but to a great extent, even necessities of life. He blamed Father Menet greatly in this matter, who on the other hand arrived at the conclusion that human endurance had reached the limit of sacrifices and considered it best to withdraw. In 1861 he left, to the universal sorrow of the people.

From the arrival in 1846 to the 24th of August, 1860, Père Menet's last entry, the Jesuits baptized one thousand three hundred and eighty-one persons. The record is invariably in French and in the writing of the priest who performed the function. The formula usually runs thus: *Le huit mai mil huit cent quarante sept, nous soussigné pretre missionnaire avons baptisé Léon, né le quinze Avril meme année, du legitime mariage de Joseph Boissoneau et de Ninon Métous, de cette paroisse, rive Canadienne. Le parrain a été, Magloire Boissoneau, et la marraine Marguerite Biron, qui ne signent.* Later the appendix '*qui ne signent*' was left off. The hand-writing of all missionaries is remarkably clear and legible particularly that of Fathers Menet and Kohler, and more so where they used a bluish ink, similar to our copying fluid. Bishop

Baraga closed the Jesuit record of baptisms by the note: "*Caetera Baptismata scripta reperiuntur in Volumine V.*" and ruled this "No. 5" record into rubrics. The *first* entry made by himself is that of William Mulvagh, born at Bruce Mine, October 4, 1859, legitimate son of Francis Mulvagh and Mary his wife, born Aspel. Baptized September 15, 1860, by *Fridericus Eppus. Marianopolitanus in Michigan.* Godfather was Gerhard Terhorst, afterwards Father Terhorst, and no godmother is mentioned.



THE FIRST CHURCH OF GOETZVILLE.

During Father Menet's pastorate occasional entries are made by the following missionaries, who either temporarily sojourned at the Sault or on their way to and from their missions made it their stopping place:

Rev. J. D. Chonné, S. J.,<sup>27</sup> from July 11, 1847, to August 26, 1860.

Rev. August Kohler, S. J., from August 1, 1847, to November 30, 1858.

<sup>27</sup> Born at Secourt, Moselle, France, Aug. 4, 1808; died at Wikwemikong, Manitoulin Island, Dec. 14, 1878.



Rev. M. S. V. Hanipaux, S. J.,<sup>28</sup> from October 12, 1847, to September 20, 1853.

Rev. Nicholas M. J. Fremiot, S. J.,<sup>29</sup> from June 28, 1848, to July 10, 1848.

Rev. Dominic Duranquet, S. J.,<sup>30</sup> was occasional visitor at the Sault-rectory for over twenty years, during Menet's administration and afterwards.

The departure of the Jesuits and of the Ursulines, at almost the same time, left the bishop in a temporary embarrassment.



THE SECOND CHURCH OF GOETZVILLE, DESTROYED BY FIRE.

There was the parish and the school to be provided for, but small prospects of satisfactorily mending the way. The school caused him more anxious thought than the parish, for of that he could take

care himself when he could not possibly devote himself to teaching. His enquiry for suitable teachers in Detroit and Cincinnati brought no speedy relief, so he merged the rooms in the Academy building into one, accommodating the boys and girls, and gave them Mr. Terhorst, an ecclesiastical student, as preceptor until a teacher could be had. This happened sooner than either of them expected. On the 27th of October, Mr. Seymour arrived from Detroit and four days later took his chair in the Academy.

Mrs. Tardiff, who had been trained as organist by Father Thiele, in his student days, took the well trained mixed choir left by the Ursulines. The Bishop contented himself performing parish work till Christmas when he ordained Gerhard Terhorst. His elevation to priesthood would have pretty well established the old order of things, had not in the meanwhile the inefficiency of the teacher become so apparent that it threatened to disband attendance at school. He was, therefore, with much regret of the tender hearted Bishop, promptly dismissed and Father Terhorst again made to take the school, but was relieved after two months by James Sweeney, who in turn taught only three days, when Mr. William Donovan, the newly engaged teacher, arrived.

Bishop Baraga, in his unselfishness, did not intend to keep Father Terhorst at the Sault as long after his ordination as he did. He had ordained him for L'Anse and was now, May 21st (1861) sending him to that place. His successor was Rev. Angelus Van Paemel, from May 19th to

<sup>28</sup> Born at Donjeux, Haute-Marne, France, May 3, 1805; died at Quebec, March 13, 1872.

<sup>29</sup> Born at Bellefontaine, Vosges, France, October 5, 1818, drowned somewhere near the mouth of the Missisague river in Manitoulin mission, July 4, 1854.

<sup>30</sup> Born at Chalut Pay-de-Dôme, France, Jan. 20, 1813; died at Wickwemikong, Manitoulin Island, Ont., Dec. 19, 1900.

November 2nd. Then came the newly ordained priest, Honoratus Bourion, on Sunday, December 1st, 1861.

The "new rector" became more exacting in his demands than his predecessors. Particularly, was he *opposed* to the small salary and the simple table so characteristic of the Bishop's housekeeping. Not to force his own ways of living upon the priest, the Bishop decided to remove into the small Tardif home across the road. But just when the carpenters had completed the necessary repairs and the Bishop commenced moving his effects, Father Bourion asked to be sent to Negaunee, then a rising mission. The Bishop consented and he departed on the 29th of May, 1862.

During the next two years Bishop Baraga experienced much difficulty in finding a suitable priest for the cathedral parish. He found himself particularly handicapped during the summer seasons when he was expected to make the visitation of parishes. Right after Father Bourion's departure, Father Kohler, S. J., from Garden River, volunteered to replace him. In his travels he learned to know, at Hancock, the Rev. Michael McLaughlin whom he adopted and sent to the Sault. He staid, though, only from July 1st to October 13th. In the summer of 1863 Rev. J. Blettner, S. J.,<sup>31</sup> rendered him the same service as Father Kohler the season before. In the fall, Rev. J. D. Ryan, a secu-

lar, stayed one month. And in the summer of 1864 Rev. Henry L. Thiele was placed in charge of the parish. We find likewise occasional entries during these two years, by Fathers Dominic Duranquet and Richard Baxter, Jesuits (1863), and by the neo-presbyters, J. J. Broun (Sept., '63), and Aloysius Maria Kopleter (August, '64).

Weary of these continual, to the parish detrimental, changes the Bishop requested the Jesuits to return. Father Menet was again chosen for the post. When this fact



DETOUR, CHURCH AND RECTORY.

became known there was a genuine rejoicing among the residents, Protestants as well as Catholics, and when the boat, carrying the priest, passed Fort Brady, six guns were fired in his honor. Brother LaCoste also came back, this time in the capacity of sacristan and cook.

Since then, to this day, the Jesuit Fathers have had the charge of the parish and the following is their succession. The pastors are printed in italics.

<sup>31</sup> Born at Neunkirchen, Moselle; died at Fort Williams, Ont., Jan. 30, 1882.

Rev. *John B. Menet, S. J.*, second term, from September 11, 1864, to August 19, 1868.

Rev. Ferdinand Belanger, S. J.,<sup>32</sup> from August 27th to November 12, 1865.

Rev. *Alphons Baudin, S. J.*,<sup>33</sup> from September 2, 1868, to October 17, 1869.

Rev. Charles Vary, S. J.,<sup>34</sup> from November 7, 1869 to October 4, 1870.

Rev. *John Blettner, S. J.*, from August 21, 1870, to October 22, 1871.



REV. THEO. BATESKI, BORN AT HOUGHTON, NOVEMBER 9, 1880, ORDAINED AT HUBBELL, MICH., JUNE 19, 1904.

Rev. Chas. Vary, S. J., second term, from September 24, 1871, to September 26, 1874.

<sup>32</sup> Born April 7, 1824. Became secular priest and died near Quebec.

<sup>33</sup> Born in France, April 2, 1833; still living in Ontario.

<sup>34</sup> Born at Longueuil, Que., May 15, 1825; died at Port Arthur's Landing, April 12, 1878.

Rev. *Christopher Kottmann, S. J.*,<sup>35</sup> from Jan. 15th to March 11, 1872, from the Canadian Soo.

Rev. *Thomas Oullet, S. J.*,<sup>36</sup> from June 16, 1872, to August 10, 1873.

Rev. *Martin Ferard, S. J.*,<sup>37</sup> from August 31, 1873, to August 23, 1878. With the first of the year 1876 he commenced the records in English. He also erected the present rectory.

Rev. Paul Nadeau, S. J.,<sup>38</sup> from November 8, 1874, to January 27, 1876.

Rev. *R. Chartier, S. J.*,<sup>39</sup> from August 11, 1878, to August 4, 1890.

Rev. John F. Chambon, S. J.,<sup>40</sup> from May, 1881, to September, 1895.

Rev. F. X. Santerre, S. J.,<sup>41</sup> from August 23, 1885, to August 14, 1886.

Rev. Joseph R. Richard, S. J.,<sup>42</sup> from September 16, 1886, to April 15, 1888.

Rev. Owen Bernard Devlin, S. J.,<sup>43</sup> from August 14, 1888, to August 22, 1890.

Rev. Joseph Grenier, S. J., from August 24, 1890, to June 21, 1891.

Rev. L. T. Garceau, S. J., from August 31, 1890, to November 1, 1891.

<sup>35</sup> Born at Stromberg, Westphalia, September 2, 1818; died at Sault-au-Recollet, Que., December 26, 1879.

<sup>36</sup> Born December 21, 1819; died at L'Immaculée Conception, De Lorinier, near Montreal, Nov. 26, 1894.

<sup>37</sup> Born at Tours, France, Sept. 8, 1817; died at Montreal, Jan. 10, 1891.

<sup>38</sup> Born Aug. 10, 1833; died at Sault-au-Recollet, Que., May 6, 1897.

<sup>39</sup> Born at Chelmsford, Ont., Jan. 8, 1839; at this writing, rector of St. Ignatius church, Sault Ste. Marie, Canada.

<sup>40</sup> Born December 19, 1831; died at Sault-au-Recollet, Que., October 5, 1902.

<sup>41</sup> Born September 6, 1846; secularized; at present in Zurich, Kans.

<sup>42</sup> Born Feb. 7, 1854; residing at Sacred Heart church Sault Ste. Marie, Ont.

<sup>43</sup> Born August 2, 1853; residing at St. Mary's College, Montreal.



Rev. John H. Finnegan, S. J.,<sup>44</sup> from July 12th to October 15, 1891.

Rev. J. A. MacDonald, S. J., from November 19, 1891, to June 13, 1892.

Rev. *Peter Hamel, S. J.*,<sup>45</sup> from February 14, 1892, to July 22, 1894.

Rev. *Daniel Donovan, S. J.*,<sup>46</sup> from June 20, 1892, to November 24, 1895.

Rev. J. Keily, S. J.,<sup>47</sup> from August 19, 1894, to January 20, 1895.



HESEL, CHENEAUX ISLAND, CHURCH OF ST. ANACLETUS.  
DEDICATED JULY 13, 1891.

Rev. Philip Eugene Tourangeau, S. J.,<sup>48</sup> arrived in February, 1895, and is still

<sup>44</sup> Born in Brooklyn, N. Y., April 7, 1836; residing at Fordham College, New York city.

<sup>45</sup> Born Feb. 22, 1832; died at L'Immaculée Conception, De Lorinier, près Montreal, June 6, 1905.

<sup>46</sup> Born at Montreal, November 16, 1856; residing at Guelph, Ont.

<sup>47</sup> Born at Stratford, Ont., November 30, 1851; died at the University of St. Louis, Mo., April 15, 1905.

<sup>48</sup> Born at Cap Sauté, Que., ordained by Bp. Favre at Montreal.

connected with the mission serving his second term.

Rev. William F. Gagnieur, S. J.,<sup>49</sup> came to the Sault on September 5, 1895, and is still there.

Rev. *J. J. Connolly, S. J.*,<sup>50</sup> from November 9, 1895, to November, 1900.

Rev. J. P. McDonnell, S. J., in March, 1896, while on a visit.

Rev. *Edmund Rottot, S. J.*,<sup>51</sup> from August, 1896, to August, 1900.

Rev. *Alexander A. Gagnieur, S. J.*,<sup>52</sup> arrived in the Sault on the 2nd of August, 1904, and is still superior and rector of the parish.

Rev. J. Dulude, S. J.<sup>53</sup>

Rev. Eugene Carrié, S. J., had charge of the French from 1899-1900.

Upon the arrival of Father Menet, Bishop Baraga built a residence for himself making the Tardif house an addition thereto. He lived there until his removal to Marquette in May, 1866. It was commonly known as the "palais"—the palace of the Bishop. It still stands, none the worse for its age, although somewhat weather-beaten, in the rear of the present school and occupied by the janitor. We

<sup>49</sup> Born in Guelph, Ont., May 10, 1857; entered the Society September 6, 1873; ordained in Montreal by Archbishop Favre, April 20, 1886.

<sup>50</sup> Born March 31, 1848; residing at L'Immaculée Conception de Lorinier, near Montreal.

<sup>51</sup> Born at Montreal, March 2, 1850; residing at L'Immaculée Conception, De Lorinier, near Montreal.

<sup>52</sup> Born in Toronto, Ont., January 22, 1863; entered the Society on July 30, 1887; ordained in Montreal by Archbishop Bruchesi, June 30, 1900.

<sup>53</sup> Born at Chambly, Can., December 8, 1863. Came to the Sault in November 1900, and is still there in active service.

insert a photograph of it and let the reader judge if it deserved that high sounding title, but if it did, it certainly could not have been turned to a more appropriate

Bishop, whenever he could do otherwise. Through his efforts and sacrifices he induced the Sisters of St. Joseph from St. Louis, Mo., to take charge of the school.



MICILIMACKINAC IN 1826. FROM SCHOOLCRAFT'S ETHNOLOGICAL RESEARCHES.



THE SITE OF OLD MICILIMACKINAC, ON THE SOUTH SIDE OF THE STRAIT. SKETCH MADE IN 1820 AND TAKEN FROM SCHOOLCRAFT'S ETHNOLOGICAL RESEARCHES AMONG THE RED MEN, ISSUED BY ACT OF CONGRESS.

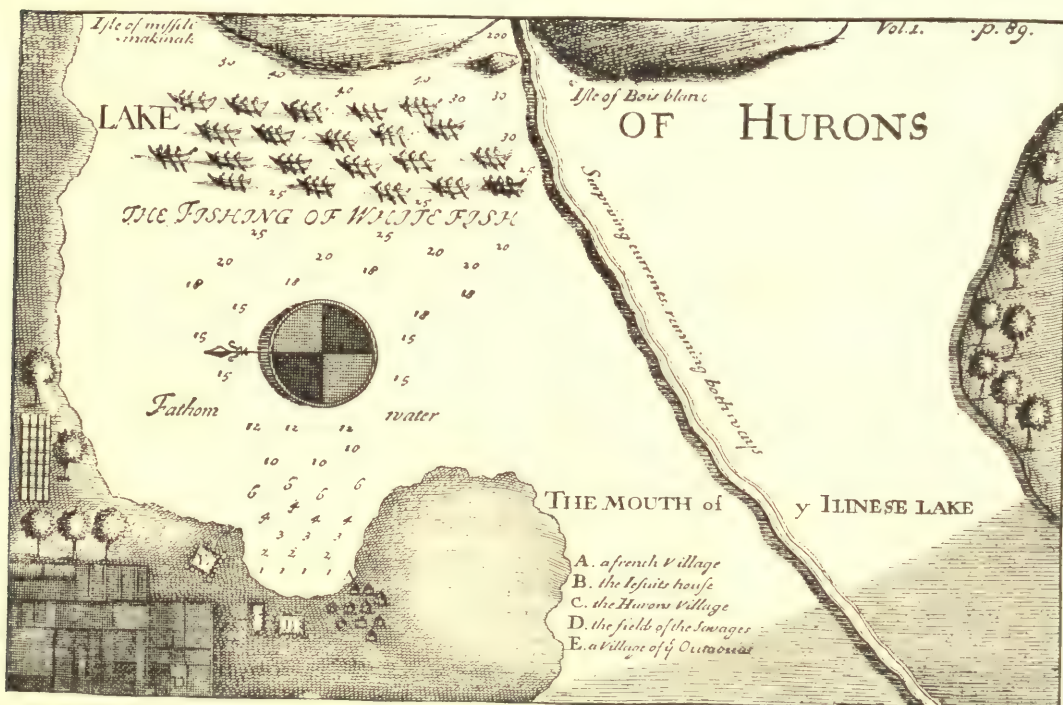
use than it was. Secular teaching in the school was never to the liking of the

He sold the old Academy building to its original owners, and in September, 1866,

the Sisters, opened a graded school in his "palais." The first band of sisters, under Mother Mary de Chantal was composed of Sisters Mary Herman, Mary Isabel and Mary La Salette. Countless personal sacrifices of the Sisters were connected with the maintenance of this school, but finally in 1873, they gave up the struggle. Its last superioress was Mother Mary Cecile Rosting.

of Mary, with Mother Elizabeth Miller, superior. Of the two buildings the house was in the worst condition. It was moved from its props to the rear of the lot and the present rectory took its place. The building of the church Father Ferard left to his successor.

Father Chartier arrived in August, 1878. With precision of a master in his art, he laid out his work. Ascertaining



LA HONTAN'S MAP OF THE ST. IGNACE MISSION IN 1686.

About this time Father Ferard came as superior to the Sault. With the school abandoned, church and house in sad need of repair, the situation was about as cheerless as it could be. His first attention was naturally given to the school which he reopened with the help of lay teachers, and substituted them, in the fall of 1874 by the Sisters of the Immaculate Heart

the resources, which even among a willing people were limited, he ordered architect Joseph Connolly from Toronto to make plans for a church of Gothic design to be built of brick at a cost not exceeding twenty-five thousand dollars. To raise this extraordinary sum he surrounded himself with the best workers of the parish of whom Mrs. Alexander Cadotte and Mrs.





new, brick-veneered school. It was built for school accommodations only, the Sisters continued to live in the time-honored "episcopal mansion." Last year—1904—the school was rebuilt under the direction of the present pastor, the Rev. Alexander Gagnieur. While the school room was more than doubled, a much useful hall, named after the venerable Bishop Baraga, was located on the third floor. The entire building was renovated inside and equipped to meet the requirements of the times.

In 1898 another chapter was added to the parochial school history. The Sisters of the Institute of the Blessed Virgin Mary, commonly called the Sisters of Loretto, built, at their own expense, an Academy for higher education of girls. Such an institution was needed and therefore welcomed by the citizens without distinction of creed. Bishop Vertin encouraged the good Sisters by giving them the necessary building lots on which they erected an imposing structure at a cost of twenty thousand dollars. They came to the Sault to pursue the aim of their institution. They were founded in England at the time of James I. Persecution was not more sparing of them than of many other kindred establishments. Perhaps all for the

better; they were forced to spread over the continent, whereas they might have continued to labor within the narrow confines of the land that gave them birth. As it is, their beneficent influences have made themselves felt in many homes of many lands. In Germany they are known as the *Englische Fräulein* and daughters from the most aristocratic circles are entrusted to them for education. They came to Canada in 1841, establishing themselves in the so called Loretto Abbey, Tor-



PHOTO BY AGRELL.

OLD MACKINAC.

onto, hence their name Loretto Sisters.

Besides the eight graded parochial school, which they accepted, they conduct a full high school course for girls in their own convent. There the young ladies not only find suitable instruction but also a home. Eighteen Sisters divide the work between the parish school and the Academy. In the latter all common branches are taught, besides, at the option of the pupil, Physics, Chemistry, Music, Art, and

different languages, ancient and modern. The present superioress is Mother Eucharistia, who has succeeded her three predecessors, Mothers Christina, Gonzaga and Stanislaus.

The magnificent school and Academy are the crowning acts of Catholic education so humbly begun in a block house. They are mostly due to the untiring energies of the Jesuit Fathers, whose labors, for almost a century, have not been confined to the Sault only but just as much extended into the neighboring districts and in many instances carried into the re-

sive work. He, then in his fiftieth year, like missionaries of yore, went forth along the shores of St. Mary's River, Lakes Huron and Michigan, down as far as Menominee, in search of scattered Indians or whites to bring them to consolation of religion. Weary, foot-sore, his frail figure bent under the pack of utensils for the holy sacrifice of the Mass and his scanty apparel, he made his way in season and out of season, rain or shine, over a trail, on almost impassable roads, the lonely habitations of those who in their earthly career were deprived of



MODERN MAUKINACU ISLAND.

motest corners of the diocese. They attend at present, as they did ever since Baraga's days, all the missions, white or Indian, on the Saint Marys River including the Sugar Island missions. They visit all the little stations on the shore of Lake Superior and the inland settlements scattered throughout the Chippewa county. But most to their credit are the Indian missions of which they had exclusive care in the eastern, and since the demise of Father Terhorst, in the western part of the diocese. In May, 1881, Father John F. Chambon was detailed to this exclu-

earth's wealth, compelled to eke an existence such as the lowliest of God's noblest creatures are afforded. To them this noble souled priest, clad in rags, most of the time, and looked upon with disdain by braggard fashion, was an angel whom the Omnipotent God used as a messenger to reach the hearts of His lonely and lowly. Like to his Master, who became one of us to redeem us, he became one of them to bring them the fruits of Redemption. Fifteen long years he tramped through the woods and solitudes of this diocese. At the age of sixty-five he was recalled by his



superiors to spend the evening of his life at their house at the Sault-au-Recollet, Que., where he died on October 5, 1902.

Father Chambon has a worthy successor in the Rev. William F. Gagnieur, S. J., who, like his predecessor, since 1895, monthly or periodically visits the following places:

1894, dedicated by Father Gagnieur October 15, 1896.

Ishkonigan, Lake George, Sugar Island, St. Joseph's church built by Bishop Baraga in 1862. Other missions on Sugar Island are Wassa Bay, Thibodeau, and Brassar Point.

Barbeau, near West Neebish, Holy



BY PERMISSION. THE GATEWAY.

BIRD'S EYE VIEW OF MACKINAC ISLAND.

Payment, a church built by Bishop Baraga in 1857 dedicated in honor of Our Savior, Friend of Children. This church, on the north shore of Sugar Island, is attended from Garden River, Canada.

Haylake, Sugar Island, church of St. Theresa, built by Father Chambon in

Family church, built by Father Chambon. Attended by Father Dulude.

Rudyard, Chippewa Co., twenty miles from the city, on the Soo line.

Gladys; no church; eighteen families. Attended by Father Dulude.

Alexander; no church; one family. At-

tended by Father Dulude.

Kinross; no church; six families. Attended by Father Dulude.

Spur 359, three families; at Spur 355, one family. Attended by Father Dulude.

Dollar Settlement: attended by Father Dulude.

Neebish Island: Sailors' Encampment. West Neebish.

Les Cheneaux: Hessel. St. Anaclete, built by Father Chambon, dedicated July 13, 1891, by Bishop Vertin, assisted by Fathers Henn and Miller. —Cedarville.

—Halfway: Satago Settlement inland on the Carp River.

Indians at St. Ignace.

Pointe aux chènes on Lake Michigan.

Epouffette, thirty miles from St. Ignace on Lake Michigan, Seul choix, eighteen miles from Manistique.

Scott's Point near Manistique.

Indian Point, on the Big Bay the Noque; church of St. Lawrence, built by Father Bordas during his administration of Lafayette, in 1883.

Indian Creek, Schoolcraft Co.

Iroquois Mission (Bay Mills) L. S.

Salt Point, L. S.

Sheldrake, L. S.

Emerson, L. S.

Dead River, Marquette Co. (Indians)

Assinins, Baraga Co. (Indians)

Trout Lake, white settlement on the Soo Line.

Rexton.

Garnet.

Eckerman, on the D. S. S. & A. Ry.

One of the Jesuit Fathers regularly attends to



MACKINAC, AT ST. ANN'S CHURCH IN 1848. DRAWN BY FATHER SKOLLA.

Donaldson, near Pickford, church of St. Anthony of Padua, built by Father Chartier. Attended by Father Dulude.

Pickford, twenty-four miles from the Soo, church of the Sacred Heart, built by Father Chartier. Attended by Father Dulude.

Pine River on Lake Huron Drummond Islands: a small church was commenced by Father Chambon at Settlement, but afterwards the work given up.

Brimley, a small town on the D. S. S. & A. Ry., twelve miles west of Sault Ste. Marie. Father Chambon erected there a small church, dedicated to St. Francis Xavier. Last year Father Dulude built aside of it a new and more commodious one.

Father Gagnieur also exerts himself to bring back to the church the fallen away Indians in White Rapids, Wis., and Lac Vieux Desert, Michigan. And notwith-

standing these extensive missions, Father Gagnieur finds time, and always has the good will, to lend a helping hand to parish priests who may stand in need of occasional assistance.

The parish of Sault Ste. Marie, proper, has about five hundred families. These, according to the nationality are English speaking (360), Canadian French (95); half-breed, French (100), Polish (15), Italian (20), and Indian (4).

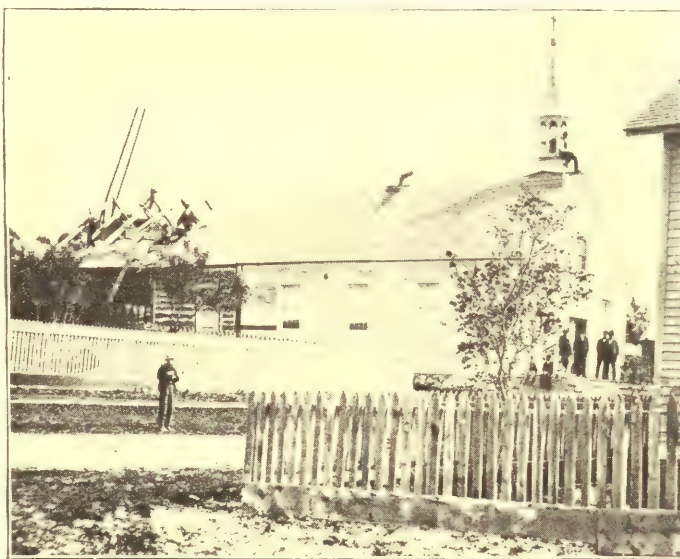
### DETOUR.

#### CHURCH OF THE SACRED HEART.

It would be hard to find in the whole state of Michigan, a more romantic region than Detour in summer. That the Indians of many tribes assembled there in their golden era of liberty, is in itself admission of its scenic beauty, for those children of nature had their taste for the beautiful, trained only by the work of the Great Master's hand. So, that inlet of Lake Huron, framed by numerous islands, has easily attracted the studious eye of the Red-man as it calls forth the admiration of the white traveler.

Detour meant in its former significance to turn which the vessels coming from any direction had to make. Today the name is applied more to the village spread on the sloping shore of the mainland. The Indians were wont to assemble on Drummond Island, either for an annual catch of fish or to barter away their presents which the Canadian Government gave them. Thomas L. McKenney, one of the

commissioners accompanying Governor Cass in his tour of the lakes, 1826, was witness to one of these occasions. He unwittingly gives a splendid testimony to Catholicity and its influences. On Sunday, July 2, 1826, the governor's boat dropped anchor at Detour. Not thirty yards from the stern—"drunk, noisy and naked Indians," arrested their attention. Three thousand of them—six hundred Ottawas—had gathered there to receive their presents and disposing of them "to enjoy the luxury of being drunk." It was not the Christian Indian that was drunk.



TEARING DOWN ST. ANN'S CHURCH, MACKINAC.

Rambling among the Indian lodges, Mr. McKenney heard some singing in a neighboring building. He inquired what it meant. "The captain (Anderson) answered, "the Indians are worshipping." "Who are they?" "Ottawas." "What is their religion?" "The Roman Catholic." <sup>54</sup>

<sup>54</sup> Tour to the Lakes by Thomas L. McKenney. Baltimore, 1827, p. 166.



We are grateful to Mr. McKenney for recording this incident, as it speaks eloquently of the influence which the teaching of the church had upon the morals of the Redman. One of the principal conditions to conversion was a pledge against drink. This imposed total abstinence was a guaranty for a virtuous life from which springs such character as Christianity and civilization demand. And those Catholic

proved Indians in those regions, and upwards of fifty years ago supplied Michillimackinac with corn, and other articles of subsistence. They are the best dressed Indians I have met with; and are so superior in cleanliness, and comforts, and conduct, to the Chippeways, as to be known from them by their gait and exterior.<sup>55</sup>

The above writer also gives the hymn sung by the Indians at their evening devotion but duly remarks that having copied it "from an almost illegible" writing, the orthography may not be correct. So it is not. To correct the mistakes we give from Baraga's "Ottawa Anamie-Misinaigan."<sup>56</sup>



REV. MOISE MAINVILLE, RESIDING AT CHATEAUGUAY, P. Q.

Ottawas were not devoid of it, as Mr. McKenney witnesses: "The Indians that remained on the island, were, no doubt, the most improved in all respects. I believe they were from L'Arbre Croche, about twenty miles west of Michillimackinac. The Ottawas of L'Arbre Croche have been for many years the most im-

(Sur cet autel.)  
 Jesus, nosse!  
 Ondjita ki sagiin,  
 Hostiwining ki gwanwadjiin,  
 Jesus, nosse!  
 Ka: aniwachin;  
 Moog ki wabamichin;  
 Jesus, nosse!  
 Wabamichin,  
 Epitchi achkenelama,  
 Kagni agnichikima,  
 Wabamichin;  
 Nin jingenindis,  
 Songan nin anwenindis,  
 Wabamichin,  
 Ka ondjita  
 Minawa nin gadissi,  
 Jesus ka nin ganichkiassi;  
 Ka ondjita  
 Matchi anining,  
 Kawi nin gawidissi,  
 Ka ondjita,  
 Nondawichin,  
 Kego webinichike,  
 Kego pagidenimichike;  
 Nondawichin,  
 Nogenimichin,  
 Nosse, jawenimichin,  
 Nondawichin.<sup>57</sup>

<sup>55</sup> Ibidem p. 107.

<sup>56</sup> Paris, 1837, p. 30.

<sup>57</sup> We have before us three different editions, the above, The "Katolik Anamie-Masinaigan," Detroit, 1846, and the Benziger's 'Katolik Anamie-Masinaigan.' The last two are in Otchipwa, hence, the seeming difference. Translation: (To the air: "Sur cet autel").

Jesus Father—I love you perfectly. I reverence your communion, Jesus Father. I will trust in you. I will ever be mindful of you. Jesus Father preserve me. I am sorrowful. I have offended thee often. Preserve me, for I am wretched, and all evil. I am resolved to be so no more. Have mercy upon me. I will never more excite your displeasure. Bad men, or bad company, I will certainly resist. Have charity—and do not cast me off. Do not abandon me. Out of charity save me. Father be charitable. Give me charity.”<sup>58</sup>

Half-breeds and Canadian French were the first permanent settlers of Detroit. Their chief occupation was fishing. In this enterprise they were encouraged by the splendid facilities for shipping and finding a ready market for their product in Chicago, Milwaukee and St. Louis. To this industry which now-a-days is greatly declining, a saw mill and coaling station have been added. During the summer a thousand vessels greet the shore, and their shrill whistles echo in the neighboring hills from dawn to dawn. Not seldom scores of them are at anchor in the bay, being sheltered by the hilly island against the raging storm outside. The scene forcibly reminds one of the greatest harbor of the world or a military blockade. But as soon as these welcome visitors have bidden their season's last adieu and the region becomes ice-bound, it is the most isolated place in the whole Upper Peninsula. There is no

connecting railroad within sixty miles and the only access or exit is by sleigh, or snow-shoe. The Jesuit Fathers from the Soo were the only ones who visited the place from time to time, more often, of course, during the summer than winter. During July and August, 1884, Father



THE PRESENT ST. ANN'S CHURCH, MACKINAC ISLAND.

Chartier built at a cost of five hundred dollars, the present church. The building material was donated by the lumber manufacturing companies through the intercession of their foreman, Mr. Niles. For the site a strip of land was given by Mr. Louis P. Trump, but it being on the beach, and for that reason undesirable, it was

<sup>58</sup> McKenney, p. 167.

exchanged with another party for one acre of land on the hill which gave the church an excellent view upon the river and the surrounding country. The church was dedicated on the 1st of September, 1884, by Bishop Vertin to the greater honor of the Sacred Heart. During the long winter season the inhabitants remained without religious consolation and sometimes even in cases of extreme need. Moved by this



THE ORIGINAL INTERIOR OF THE PRESENT ST. ANN'S CHURCH.

adverse condition they petitioned Bishop Vertin to send them a priest. Although willing to make all sorts of sacrifices for his support, they were yet numerically too few to support a pastor. There was one, however, willing to cast his lot with them, the noble hearted missionary, Edward Jacker. With the break of the ice in the spring of 1886, he made his way to De-

tour. The first baptism April 4th, was that of Ida Alexia Clark.

The church was small but the house consisted of only three rooms. Both buildings stood there twenty years materially unimproved until the present pastor bestowed upon them the much needed repairs. Another site, farther up town, was donated by Mrs. Carrie A. Dawson, Father Jacker left in the winter of 1886.

December 19th being his last baptismal entry. Father Chambon, S. J., then added Detour to the list of his regularly attended missions until May 16th, 1888, when Rev. Fidelis Sutter was appointed pastor. He remained to the 25th of October and was succeeded by Rev. Anatole O. Pellisson—from November 25, 1888, to May 12, 1889. After that occasional visits were made by Rev. O. B. Devlin, S. J. in July and August, 1889; Rev. R. Chartier, S. J. in September, 1889; Rev. A. Wm. Geers, from Mackinac, October, 1889; Rev. J. F. Chambon, S. J. during July and September, 1890, and January and February, 1891; Rev. A. J. Rezek, from Mackinac Island, in May, 1891. Thereafter the following regular pastors were in charge:

Rev. A. J. Doser from July 23, to September 5, 1891.

Rev. Joseph Neumair from November 15, 1891, to May 14, 1892.

Rev. Joseph G. Pinten from July 19, 1892, to May 19, 1893.

Rev. E. P. Bordas, from June 18, 1893, to July 3, 1894.

Rev. P. Girard from July 2nd to the end of September, 1894.



Then the mission was again docketed on Father Chambon's list till the summer of 1895 when Father J. Wallace took care of it from the beginning of July to the end of October, when it was again listed with the Jesuits of the Soo.

The longest pastorate was that of Rev. W. Anzelm Mlynarczyk, from July 5, 1896 to September 10, 1898. They say that he was so enamored with the place that when the episcopal ukaze dissolving his relation with the mission reached him,



PRIEST'S RESIDENCE, MACKINAC ISLAND.

he burst forth singing the one hundred thirteenth psalm: *In exitu Israel de Detour!*

Rev. J. S. Hawelka was stationed there during August and September, 1900, but after that Father William Gagnieur, S. J., visited it from time to time.

Natural isolation has greatly retarded the growth of this mission, and the pastors of necessity all made their share of sacrifice in order to maintain it. Many families, unwilling or unable, contributed but scantily to the support of their pas-

tor. No wonder then that changes were so frequent and that the place was left unfilled so often. Detour has at present only thirty families, half-breeds, French, Irish and German.

Attached to this mission is Gatesville, about seventeen miles distant. Early in the eighties the rich soil of that country had attracted about a half a dozen German farmers to settle there. In 1897 Father Mlynarczyk has been instrumental in bringing a colony of a dozen Poles, who with their customary industry have transformed the forests into fertile fields. Their number has increased annually and there are now altogether about seventy-five families, one-seventh of which are German, French or Irish, and the rest are all Polish. These new settlers gave rise to good hope but during the time while they were hewing their farms from primeval forests not much could have been expected. As soon, however, as their fields, though small yet, commenced to bring returns they nobly seconded the efforts of their new pastor, the Rev. Theodor G. Bateski, who arrived on July 7, 1904. Possessed of his first zeal he diffused it over the dual mission to good advantage. In Gatesville he built a much larger church without incurring any indebtedness; and in Detour, where he resides, he repaired the church and house, making to the latter a notable and much needed addition.

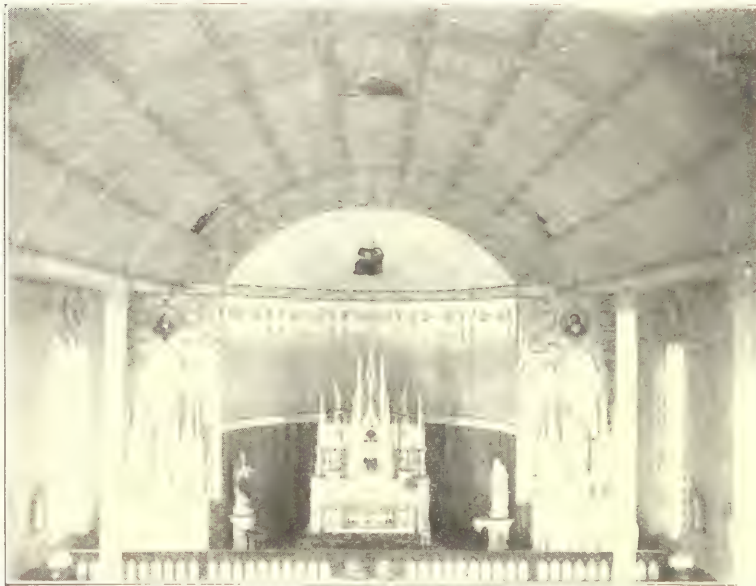
The first chapel at Gatesville, a log cabin, was erected by the Goetz family, a quarter of a century ago, on a quarter of an acre land donated by Philip Huss. Joseph Goetz, Sr., drew the sawed material for roof and floors from Detour with

a team consisting of a cow and an ox. In absence of a road he made his way as best he could following a trail and it took him almost a week to make one trip. Father Chambon was the first priest to call there; he blessed the little church and said Mass

road. For this purpose Mr. Joseph Goetz, Sr., now of Detour, donated one acre of land. The church was dedicated by Bishop Eis. on the twelfth of May, 1905, to St. Stanislaus Kostka. To the great misfortune of the congregation,

who have strained themselves to build this house of worship, some malignant hand, as it is firmly believed, and a 11 circumstances point to it, put fire to it, and it burned to the ground with all it contained, between the hours of four and five of the morning November 3, 1906.

The building of another church, 40x90 feet, will be commenced early in the spring. The ever in-



INTERIOR VIEW OF ST. STANISLAUS CHURCH.

creasing population requires a building of so large dimensions. It may be only a matter of a few years when Gatesville will be able to support a priest of her own.

in it for years. When a second church was to be built the old site was out of centre and it was decided to build the new one a quarter of a mile farther up the

## Chapter XVI.

### ST. IGNACE. CHURCH OF ST. IGNATIUS LOYOLA

We are satisfied that the first Jesuit mission on the Straits, was established in St. Ignace. Father Dablon (sometimes signed D'Ablon) "to promote the execution of the plan announced by the savages to settle the country anew" went to St. Ignace in the fall of 1670. He found some savages with their families, and immediately set to building a chapel. That it was not a fancy church we may imagine, but yet substantial enough to endure three years, when in 1674, Father Henry Nouvel erected a new and more commodious one. To write up the improvements which Marquette made in order to make the mission more habitable, would only be drawing on one's imagination. No doubt Marquette coming to St. Ignace in the summer of 1671, made such repairs, probably additions to the chapel, built by Dablon in the winter of 1669-70 as were absolutely necessary. Uncertainties of Indian missions were vividly before his mind from the experience which he had gone through at the St. Esprit mission, he therefore satisfied himself with a most ordinary log-house and chapel. Not seeking his own comforts, he devoted himself to the instruction of his charges. Of the religious success amongst them he reports

in 1672 in the following letter to his superior, Father Dablon: <sup>1</sup>

"My Reverend Father:

"The Hurons called Tionnontateronnons, or The tobacco nation, who compose The mission of Saint Ignace at Michilimakinang, Began last summer a fort near The Chapel, in Which all Their cabins were enclosed. They have been more assiduous at prayer, have listened more willingly to The instructions that I Gave them, and have acceded to my requests for preventing grave misconduct and Their abominable Customs. One must have patience with savage Minds who have no other Knowledge than the Devil, whose slaves they and all Their forefathers have been; and they frequently relapse into those sins in Which they have been reared. God alone can give firmness to Their fickle minds, and place and maintain Them in grace, and touch Their Hearts while we stammer into Their ears.

"This year, the Tionnontateronnons were here to the number of three hundred and eighty souls, and they were joined by over sixty souls of the Outaouasinaux. Some of the latter came from the mission of saint françois Xavier, where

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<sup>1</sup> We give this letter in full as it may not be convenient for all the readers to look it up. (Relation, Burrows Edition. Vol. 57, p. 249.)



Reverend Father Andre spent last winter with them; and they appeared to me to be very different from what they were when I saw them at The point of saint Esprit. The Zeal and patience of that Father have won over to The faith hearts which seemed to us to be very adverse to it. They desire to be Christians, they bring Their children to the Chapel to be bap-



REV. MARTIN SOMMERS, BORN AT PATERSON, N. J., NOVEMBER 3, 1870, ORDAINED BY BISHOP EIS, MARQUETTE, MICHIGAN, SEPTEMBER 20, 1903.

tized, and they are very assiduous in attending prayers.

"Last summer, when I was obliged to go to sainte Marie du sault with Reverend Father Alloues, The hurons came to The Chapel during my absence, as assiduously as if I had been there, and the girls Sang the hymns that they knew. They counted the days that passed after

my departure, and continually asked when I was to return. I was absent only fourteen days; and, on my arrival, all proceeded to the Chapel, to which many came expressly from their Fields, although these were very far away.

"I cheerfully attended their feasts of Squashes, at which I instructed them and called upon Them to thank God, who gave them food in abundance while other tribes, who had not yet embraced Christianity, had great difficulty in preserving themselves from hunger. I cast ridicule on Their dreams, and encouraged those who had been baptized to acknowledge Him whose Adopted children they were. Those who gave feasts, although still Idolaters, spoke most honorably of Christianity, and they were not ashamed to make The sign of The Cross before every one. Some young men, against whom jests had been directed to prevent Them from doing So, made It in The largest meetings, even when I was not present.

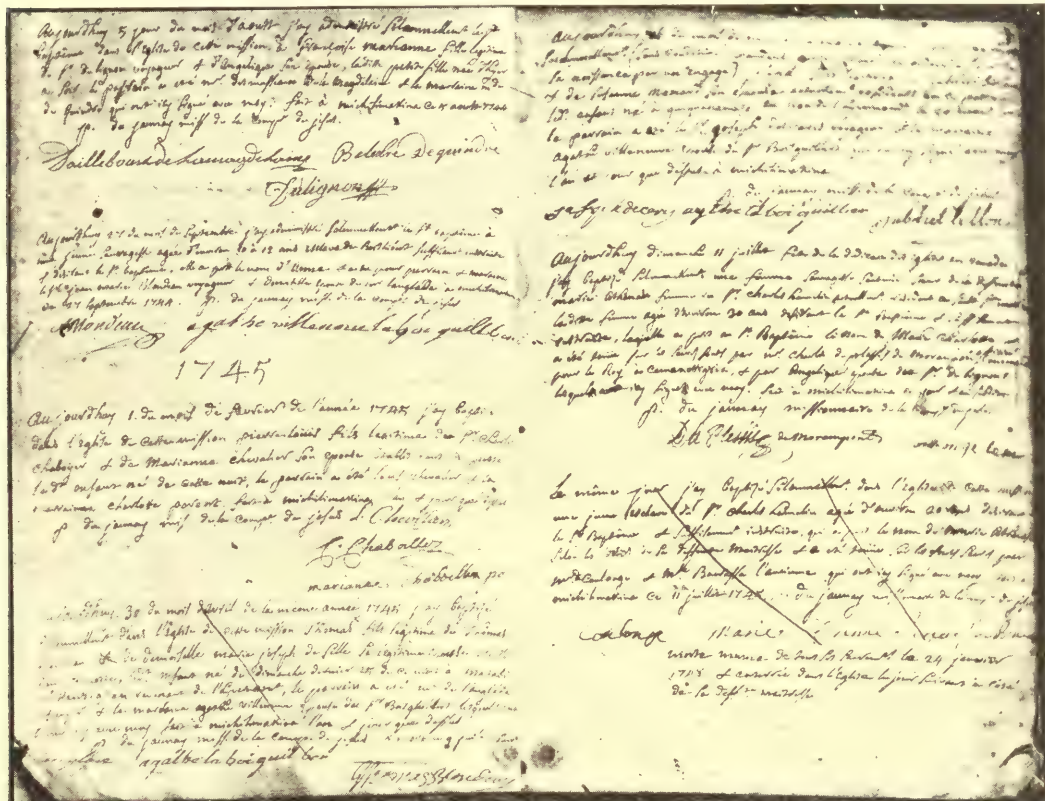
"Some Christian Hurons who came up from Quebecq and Montreal declared, at the outset, that they would not attend meetings wherein God was offended; that if they were invited to feasts, they would follow The Custom of the Christians. They placed themselves on my side when I was able to be present, and maintained Their Freedom when I was absent.

"A savage of note among the Hurons invited me to his feast, at which The Chiefs were present. After calling each of them by name, he told Them that he wished to state his intention to Them, so that All might know it,—namely, that he was a Christian; that he renounced the God of dreams, and all Their Dances re-

plete with lasciviousness; that the black gown was the master of the Cabin; and that he would not abandon that resolution, whatever might happen. I felt pleasure in hearing Him, and at the same time I spoke more strongly than I had hitherto done,—telling Them that I had no other design than to place Them on The

others, who endeavor to render our instructions useless.

"I had given a present to one of the nephews of a Chief who died last year in The woods. Five other tribes were assembled at the Council and I was given a present of a large Porcelain Collar in answer to what I had said—that I purposed



SAMPLE PAGES OF THE HISTORICAL CHURCH RECORDS OF THE ST. ANN'S PARISH, MACKINAC ISLAND.

Road to Paradise; that that was The sole object that detained me with them, and compelled me to assist Them at the risk of my life. As soon as anything has been said at a meeting, It is at once spread among all The Cabins. This I soon recognized through The assiduity of some at prayers, and through The malice of

to strengthen Christianity among the Hurons, which seemed as yet only Beginning. That man and all his kindred made a declaration, and said that I alone should govern their Cabin. As regards those with whom I am not Satisfied, if I manifest by a single word that I am not pleased with Them they at





to dissuade them from the dance. I did not forbid others which are of no importance; for I considered that my winter's sojourn among them had been profitable,—inasmuch as, with God's grace, I had put a stop to The usual indecencies and exposure of the naked person. This all The Chiefs have resolved no longer to permit, and I have urged Them to it in The large assemblies. But we must always distrust the devil's ambushes, and Their great inconstancy. I tried to induce some huron women not to be present at any of those dances, which generally lasted a good part of The day; but they told me that they had only that time in which to divert themselves, and that, Moreover, I did not forbid Them to Dance. Others did not go there at all, for fear of offending God.

"Although the winter was severe, it did not prevent The savages from coming to The Chapel. Many came thither twice a day, however windy and cold it might be. In The autumn, I began to give instructions for general confessions for general confession of Their whole lives; and to prepare others who had not confessed since Their baptism, to do the same. I would not have believed that savages could render so exact an account of all Their lives. They begged me

not to give them absolution until they had said all. Some savage women spent more than a fortnight in examining themselves; and when at last they asked me to give Them absolution, they said that they would come and tell me what they could remember not having confessed. From



REV. GABRIEL RICHARD.

that time they, as well as many others, seemed greatly Changed, not attending the dances, or else coming first to ask me what they should do. Some who were importuned by the principal men of the village to go through The Cabins to ask

what they wished, would not do So without speaking to me about it; and although I had permitted Them, one of them would not do so.

"As The savages have vivid imaginations, they are often cured of Their sickness When They are granted what they desire. Their medicine-men, who know nothing about Their diseases, propose a number of Things to Them for which they might have a desire. Sometimes The sick person mentions it, and they fail not to give it to him. But many during the winter, Fearing that it might be A sin,

prayed to God that she might not die without grace and I admired her sentiments. Other aged women, to whom I spoke of hell, shuddered at it, and told me that they had no sense in Their former country, but that they had not committed so many sins since they had been instructed.

"Since there was as yet no Bell for the chapel, I went to notify Them on The vigils of all the feasts. When time permitted, I delivered a short discourse to Them, in which I always included what they were obliged to believe, and The



PHOTO BY AGREST

VIEW OF ST. IGNACE, WITH THE MORAN BAY TO THE LEFT, AND THE ISLE OF MACKINAC IN THE DISTANCE.

always replied with constancy that they desired nothing, and that they would do whatever The black gown told Them.

"I did not fail during The autumn to go and visit them in Their Fields where I instructed Them and made Them pray to God, and told Them what they had to do. I also made frequent and regular visits to them,—especially those who, owing to their advanced age, could not come to The Chapel. A Blind woman, who had formerly been instructed by Reverend Father Brebeauf, had not during all those years forgotten her prayers; she daily

principal things from which they should abstain. I also seized The opportunity to speak to some of them in private, to inculcate what I considered most necessary to Them.

"I baptized twenty-eight children. One of them, who left sainte Marie due sault without being baptized,—as Reverend Father henry Nouvel had written to me, in order that I might attend to it.—fell ill without my knowing it. But God permitted that, while I was instructing in my Cabin two savages of note and of intelligence, they asked me whether such

and such a child who was very ill was baptized. I proceeded thither at once, baptized It and it died The following night. Others have also died, who have gone to Paradise. Such are the consolations that God sends us, and that make us consider our life the more blessed, the more wretched it is.

"I also baptized two Adults, one of whom, a woman, had come for over a year to be instructed. I had always put Her off until at last, when I saw that she was fully resolved to serve God, I baptized Her, on The day of The annunciation. She does not fail to come, as a rule, three times a day to the Chapel, where she remains longer than the others to finish her prayers.

"God has aided in a special manner The Hurons who went to Hunt; for he Led Them to places where they killed a great number of bears, Stags, Beavers, and wildcats. Several bands failed not to observe the directions that I had given Them respecting prayers. Dreams, to which they formerly had recourse were looked upon as Illusions; and, if they happened to dream of bears, they did not Kill any on account of that; on the contrary, after they had had recourse to prayer, God gave them what they desired. This my Reverend Father, is all that I can write to Your Reverence respecting this

mission, where men's minds are more gentle, more tractable, and better disposed to receive The instructions that are given them than in any other Place. Meanwhile, I am preparing to Leave It in The hands of another missionary, to go by Your Reverence's order and Seek toward The south sea new nations that are unknown to us, to teach Them to know our great God, of whom they have hitherto been Ignorant."

All this time Marquette's soul contin-



ST. IGNACE, CHURCH OF ST. IGNATIUS.

ued to burn with the desire to be able to explore other countries of which he had casually heard from Indians who had roamed and visited other nations. At the point of St. Esprit some Illinois urgently entreated him "to carry the word of God to their nation." This never departed from his mind. He prayed to the Immaculate Virgin Mary, to whom he always cherished a most filial devotion, to obtain the grace for him to be able to visit the nations who dwell along the Missis-



issippi River. To his great surprise on the 8th of December, 1672, the feast of the Immaculate Conception itself, *Sieur Jolyet* arrived in St. Ignace with letters from the governor, Count de Frontenac, and those of consent from his superiors, requesting him to explore the Mississippi. Marquette was delighted at this news since he saw that his long pent-up hopes were about to be realized. The winter season compelled them to delay their de-

Rev. Father Philip Pierson became Marquette's immediate successor. His flock was considerably augmented by a large body of Ottawas and Algonquins coming from Manitoulin and adjacent shores. The former joined their tribesman already there, and the latter built a fortified village of their own near Rabbit's Back, north of the Huron and Ottawa forts. Father Pierson, not being acquainted with the Algonquin dialect, re-

ceived assistance from Father Nouvel who took up his residence at the mission late in 1673. He found the old chapel wholly inadequate. Everything tended towards the permanency of the mission, justifying the erection of a new, commodious and stable chapel. Work on this chapel was commenced in 1674, and completed the same year. Concerning it Father Dablon in his report for 1675 says: "No sooner was the fine chapel, that was finished a year ago, opened



ST. IGNACE, CHURCH OF ST. IGNACE. REAR END VIEW  
SHOWING THE OLD RECTORY.

parture, but good use was made of the time in making preparations and formulating plans for the extraordinary undertaking. At last, spring came also to these northern countries; ice disappeared from the lakes and on the 17th of May, 1673, Father Marquette, with Jolyet and five other men, departed from St. Ignace, never to see it again. The story of the hazardous exploration has been told elsewhere so many times by able writers, and since it does not exactly belong to our subject we refrain from repeating it.

than it was consecrated, as it were, by sixty-six baptisms. There were fourteen adult Hurons, with thirteen children; and fifteen adult Algonquins, with thirty-four children of the same nation. On Good Friday, the Passion was preached in three different languages. The adoration of the Cross was performed with much piety by five or six different Savage nations; and on Easter Sunday sixteen Hurons, both men and women, made their first communion. The ceremonies that took place at Christmas, by which these good

Savages honored the Infant Jesus in the cradle, are astonishing; it is impossible to witness them without being touched with devotion at seeing Our Lord cause his infancy to triumph in the midst of infidelity."<sup>2</sup>

Of the success among the Hurons Father Pierson writes, under date of 25th of April, 1676: "God has hitherto granted, and still grants every day, so many blessings to my huron missions of Tionontate, that I have the satisfaction of seeing this little church gradually increase in number and grow strong in faith. It has been augmented this year by forty-five Children and some forty-seven adults, whom I have baptized. I pass over in silence many noble actions which I might Relate, to state that, in general, the faith is becoming so well Established with the grace of Our Lord, that I have great reason to Praise him and bless his name. I beg Your Reverence to Thank him for me.

"Ever since the medicine-men and jugglers gave me their word, more than two years ago, To abandon their customary juggleries and superstitions, they have no longer had recourse to them. There are still, it is true, among the infidels some errors which we shall endeavor, with God's help, Completely To abolish and Exterminate. The Iroquois from Sonnontwan came here this winter on an Embassy, and gave valuable presents to our hurons, under the pretext of wishing to join them that they might go Together to Fight the Nadoussiens, with whom they are at war, But we greatly Fear that under that precious semblance they Conceal another

design, which is to lure all our savages to their country; and that would, without doubt, be the Ruin of this church. I pray Our Lord to Avert that calamity from us."<sup>3</sup>

During the winter of 1675-76, Father Pierson was alone in charge of the Mission. Father Nouvel having followed "Amicouets or Beaver Nation" to the



THE FAMOUS ANCIENT PAINTING OF ST. IGNACE, NOW IN ST. IGNACE, MICHIGAN.

shores of Lake Erie. He left St. Ignace on the 8th of November, 1675, and returned the end of March following.<sup>4</sup>

Father Marquette, while detached from the St. Ignace mission, for exploratory purposes in 1673, was still considered as

<sup>3</sup>Relation, Vol. 60, p. 209, etc.

<sup>4</sup>An extensive description of this excursion is given in the Relations, Vol. 60, pp. 215-220.

<sup>2</sup>Relation, Vol. 59, p. 219.

belonging to that mission. For this reason when realizing that death was upon him Marquette hastened to reach St. Ignace. His heart's desires were not realized. Death cut his course of life while trying to reach this mission, on Saturday May 18th, 1675, on the eastern shore of Lake Michigan, near the present city of Ludington. There he was buried ac-



"TIBISHKOGIJK," COMMONLY CALLED "MISATIG" BY THE INDIANS, CORRUPTED INTO "SATAGO" BY THE WHITES.

ording to his own instructions by his two companions who erected a large wooden cross to mark his grave. Two years later "The Savages, Kiskakons, who have been making public profession of Christianity for nearly ten years, and who were instructed by Father Marquette when he lived at the point of St. Esprit, at the ex-

tremity of lake superior, carried on their last winter's hunting in the vicinity of the lake of the Illinois. As they were returning in the spring, they were greatly pleased to pass near the grave of their good father, whom they tenderly loved; and God also put it into their hearts to remove his bones and bring them to our Church at the mission of St. Ignace at missilimakinac, where those savages make their abode.

"They repaired, then, to the spot, and received among themselves to act in regard to the father as they are Wont to do toward Those for whom they profess great respect. Accordingly, they opened the grave, and uncovered the Body; and, although the Flesh and Internal organs were all Dried up, they found it entire, so that not even the skin was in any way injured. This did not prevent them from proceeding to dissect it, as is their custom. They cleansed the bones and exposed them to the sun to dry; then, carefully laying them in a box of birch-bark, they set out to bring them to our mission of St. Ignace.

"There were nearly thirty Canoes which formed, in excellent order, that funeral procession. There were also a goodly number of iroquois, who United with our Algonquin savages to lend more honor to the ceremonial. When they drew near our house, father nouvel, who is its superior, with Father pierson, went out to meet them, accompanied by the frenchmen and savages who were there, and having halted the Procession, he put the usual questions to them, to make sure that It was really the father's body which they were bringing. Before conveying it



to land, they Intoned the "de profundis" in the presence of the thirty Canoes, which were still on the water, and of the people who were on the shore. After that, the Body was carried to the church, care being taken to observe all that the ritual appoints in such ceremonies. It remained exposed under the pall, all that Day, which was whit-sun-monday, the 8th of June; and on the morrow, after having rendered to it all the funeral rites, it was lowered into a small Vault in the middle of the church, where it rests as the guardian angel of our outaouas missions. The savages often come to pray over his tomb."<sup>5</sup>

Where the gently flowing river merges with the  
stormy lake,  
Where upon the beach so barren ceaseless billows  
roll and break,  
There the barque so frail and gallant, known  
throughout the western world,  
Glides into the long-sought haven and its weary  
wings are furled.  
Here, says one, I end my voyage, and my sun  
goes down at noon;  
Here I make the final traverse, and the part  
comes not too soon;  
Let God have "the greater glory," care have I for  
naught beside,  
But to bear the blest evangel, Jesus Christ, the  
crucified.  
Slow and faint into the forest, straight he takes  
his quiet way,  
Kneels upon the virgin mosses, prays as he is wont  
to pray;  
Nunc dimittis—then they hear him sweetly sing as  
ne'er before;  
Then the angels join behind him, as is said his  
latest mass—  
"One day bear me to my mission, at the Pointe of  
St. Ignace."  
Entered into rest from labor, where all toils and  
tempests cease,  
Every sail outspread and swelling, so he finds the  
port of peace.  
Once again that spot so sacred hears the sound  
of human feet,  
And the gently-flowing river sees a strange  
funeral fleet;  
'Tis the plumed and painted warriors, of their  
different tribes the best,  
Who have met in solemn council to fulfill his  
last request.

<sup>5</sup> Relations Vol. 59, p. 201 et seq.

Down their cheeks the tears are flowing for the  
sainted man of God;  
Not the bones of dearest kindred dear as those  
beneath that sod.  
Reverently the grave they open, call the dear  
remains their own—  
Sink them in the running water, cleanse and  
whiten every bone.  
Place them gently in the mocock, wrought with  
woman's choicest skill.  
From the birth the very whitest and the deepest  
colored quill;  
In the war canoe the largest, to his consecrated  
tomb,  
Like a chief who falls in battle, silently they  
bear him home.



MR. DAVID MURRAY, THE OWNER OF THE GROUND  
ON WHICH THE SITE OF THE ORIGINAL JESUIT  
CHAPEL WAS FOUND.

Gathers still the sad procession, as the fleet  
comes slowly nigh,  
Where the cross above the chapel stands against  
the northern sky;  
Every tribe and every hamlet, from the nooks  
along the shore,  
Swell the company of mourners, who shall see his  
face no more.  
Forth then thro' the deepening twilight sounds the  
service high and clear.  
And the dark-stoled priests with tapers guide and  
guard the rustic bier;  
In the center of the chapel, close by little Huron's  
wave,

Near the tall and stately cedars, Pere Marquette  
 has found his grave.  
 Still I hear the Miserere sounding loud within  
 my soul.  
 Still I hear the De Profundis, with its solemn  
 cadence roll—  
 "For the blood of the red brother, who shall an-  
 swer in that day."  
 When before the throne of judgment earth and  
 heaven shall pass away."<sup>6</sup>

In 1667 there were three distinct In-  
 dian settlements, besides a small colony of



MARQUETTE'S MONUMENT, ST. IGNACE, MICHIGAN.

French, at St. Ignace. The Hurons and the Ottawas east and west of the first mission church on Moran Bay, about five hundred souls, the Algonquins near the bluff called Rabbit's Back, numbering some one thousand three hundred souls,

<sup>6</sup> Unknown author in *History of the Peninsula of Michigan* pp. 64 and 65.

and the new village of Ottawas at Gros Cap. The Algonquin and the Huron villages were a little over a mile apart. For the accommodation of the new arrivals and his old charges, the Algonquins, Father Nouvel thought it best to erect a half way church. Accordingly, he built a "cabane," a lodging, three quarters of a league, in a northwesterly direction, from the St. Ignatius mission and took up his abode there "at the close of the month of November in the year 1677." Father Jean Enjalran, who had come to St. Ignace shortly before, followed him, "eight or ten days after, on the vigil of the feast of St. Francis Xavier." What comforts this dwelling afforded Fr. Enjalran sums up in the following terms: "It would perhaps be thought that the little experience I have of this sort of habitation makes me exaggerate its discomfort, were I to tell all that we have suffered in it; but that would not prevent its being quite true that the smoke alone, not to speak of other discomforts, has caused us more distress than can be imagined. We had erected a small bark church adjoining our Cabin, in which, when we wished to escape the smoke, the cold would not permit us to remain long. It was dedicated to st. francis de Borgia, who was the first of the superiors of the Society who sent gospel workers into America; and since that time our algonquin savages have Invoked him in their prayers, as the special patron of that mission."<sup>7</sup>

In the spring of 1678 the two missionaries gave up living at that "cabane" returning to the Mission house at St. Ig-

<sup>7</sup> *Relations* Vol. 61, p. 123, et seq.

nace but continued holding services in the chapel of St. Borgia.

Rev. Father Bonneau visited St. Ignace in October, 1677.

In 1683 sweeping changes were made at St. Ignace. Father Enjalran became superior of the mission; Rev. Nicolas Potier succeeded Father Pierson, who became missionary "among the Nadouesious (a Sioux tribe in Minnesota) who dwelt a hundred leagues beyond Lake Superior," and Father Bailloquet from the Sault, replaced Father Nouvel, who was sent to "Bay des Puans. (Green-bay.)

This mission was at this period of time, prosperous in every sense of the word. Christian teachings had commenced to make good impression on the lives and morals of the savages, who were slowly narrowing down to Christian ethics, when of a sudden this hopeful growth received a severe stunt from the dissoluteness of the whites, soldier and voyageur, and from the perils of war. Ever since the establishment of the fort, which by the way, was nothing more than a palisaded trading post, the corruption of the officials and the thievery of the traders made more impression on the mind of the Indian than the good teaching of the Black-gown. Add to this the potency of fire water, which made its way into the camp with the advent of the trader, and the inactivity of the government to protect the settlement against savages of hostile tribes, and you have the baneful influences which caused the final dissolution of the mission. The Jesuits attacked the evil barehanded and fearlessly; but in their vain endeavor to eliminate it, only lost

prestige with the men in power and gained nothing among their flocks. How could they! It was upon their own commendation that the French soldier was welcomed as the safeguard of their home, life, and liberty. Deceived by the policy of the rulers of New France, the Jesuits hailed the armed envoy of peace



REV. ISIDORE HANDTMANN, O. M. CAP.

and order. When they realized that these forts were primarily intended for the furthering of trade and that whiskey largely became its expedient, they knew the remedy and how to write the recipe for it, but the grand apothecary—the government—was slow to fill the prescription. Hence their quarrels with local command-



ers and the dissensions with the colonial government.

In 1686 some twelve Dutch and English from New York found their way to Michilimackinac trading at good profit, yet at smaller prices, with the local Indians. Another party of thirty followed their example. Just before they reached the ground of operations they were sur-

the Indians regretted the loss of opportunity for cheaper goods, the English were only more determined to instigate the Iroquois, their closest neighbors, to harass the French and the tribes under their protection; which placed them on a continual defensive. The petty molestations culminated in "the Lachine massacre" during the night of August 5, 1689, when everything living, about four hundred persons, were put to fire and sword by the one thousand five hundred Iroquois who stealthily surrounded the village. This episode and the complete routing of Onnontio's forces before Montreal struck terror to the hearts of all savages under French regime, Mackinac not excepted. Their perplexity is so well pictured by Father Carheil in a letter to Governor-General Frontenac written in November, 1689, and despatched to Quebec by Zacharie Joliet, a younger brother of the explorer. He says: "I am very sorry to see myself compelled to write you this letter, to inform you that we are at last reduced to the condition to which I have always believed that the hope of peace would reduce us. I have never doubted that peace was impossible—nor have all those who from the experience of a long resi-



THE NEW ST. IGNATIUS CHURCH, ST. IGNACE, MICHIGAN.

prised by fifty Frenchmen, under order of La Durantaye, commander of the post, their goods confiscated and distributed among their captors. A third expedition suffered a similar fate notwithstanding that both expeditions "carried the English flag and had passports from Colonel Dongan, the governor of New York." While

dence among them, know the dispositions of the Iroquois, and especially of the onnontague, the most treacherous of all. Notwithstanding the difficulty that we had up to the time designated for the assembly, in sustaining the minds of our poor savages amid the continual displeasure caused them by the negotiations for

a peace,—which they knew to be only begged for, by dint of attentions, of honors, and of presents; and which, consequently, were but so many public proofs of our weakness,—we were, nevertheless, fortunate enough to maintain them in their duty that time. After that it was for those who Conducted those negotiations to demonstrate by performance the truth of what they had promised; and to let our tribes see the enemy who, as they supposed, had become docile and submissive to their Will. But alas! at the time that this should have been done, what had they obtained? Nothing but houses burned, French killed or captured, scalps taken, and bodies ripped open; but a universal destruction of all lachine—which should, nevertheless, have been the best guarded on all Sides; and, finally, but universal consternation throughout the whole of Montreal. This is not the success promised them by embassies and peace Conferences, but it is that which they Feared, and the dread whereof would constitute all their trouble. What do we wish them to think now; what do we wish them to do? When, as they say, they see Onnontio deceived and vanquished up to the present by the enemy, what hope can they still retain of his protection when they see naught but weakness and impotence? Can one suppose that, after their departure from Montreal,—where they had just seen the Iroquois triumph throughout the whole Campaign, during which he was allowed to do as he pleased,—they could take any other action than that which compelled us to carry on war to overawe him? They then undertook to make peace themselves, through their

own negotiations with the enemy, who had taken away many of their people, whom they were holding as Captives. Our savages were prevented from doing so, and were induced to resolve upon carrying on war with us. But, instead of continuing it, as soon as the first decision was taken, it was Changed, I know not how, into negotiations for peace; that



REV. JOHN MOCKLER, BORN AT LIMERICK, IRELAND, APRIL 1, 1870, ORDAINED BY BISHOP VERTIN, MARQUETTE, MICH., AUGUST 31, 1898.

gave the enemy both time and means to vanquish not only them, As formerly, but also ourselves. They now see themselves by this Conduct of pure inaction, reduced once more to the necessity of again taking the same step, and of doing, without Onnotio's participation, what they would have desired him to do.

"Therefore, in their Council held since their return from Montreal, they have re-

solved by unanimous Consent to regain the Friendship and alliance of our enemy, by means of an Embassy which they are sending to the saminotouans. And afterward to the other nations, to obtain peace.

"They will have no difficulty, because it will separate them from us; because it will take away our greatest strength from us, to give it to the enemy; and because the ambassadors are their own prisoners, whom La Petite Racine, accompanied by some other outaouas, is to deliver into the

with us, he did not speak with so much bitterness and arrogance as did the Outaouas. He contented himself with saying that he was too much of a child to interfere in an undertaking of that nature, or to seek to raise any opposition to it; that he left his brothers to act, as they thought that they had more sense than he regarding that matter; that it was for them to be answerable for the result, and not for him, who had much less penetration than they. I have no doubt that, in the execu-



URSULINE ACADEMY, ST. IGNACE, MICHIGAN.

hands of the Iroquois. Moreover, it is no longer, a hidden design that they wish to conceal from our knowledge, and which we have secretly learned from confidential sources; but it is a matter of public notoriety, and one which they have chosen to tell us by a solemn declaration in full Council.

"Although the Huron be concerned in it perhaps even more than is the Outaouais, nevertheless, as he is always more politic than the others in keeping on good terms

tion of the project, he will do much more than he says; but it is, after all, the uncertainty of some change of fortune which may happen in our favor on learning of other resolutions, that compels him still to employ this reserve, so that he may thereby have some hold upon us.

"Such, Monseigneur, is the state of affairs in this quarter,—that is to say, at the last extremity which they can reach.

For the result of that embassy can only be to bring at once both the Iroquois and the Fleming—the Iroquois as the master in war; the Fleming as the master in trade and in commerce; and both as sovereigns of all these nations, to our exclusion. This is infallible, and will happen with such diligence and promptness that I know not whether you will have time to fore-stall its execution. They have hastened to conclude the embassy, through fear that, after the defeat of the French at



Montreal, and in despair of ever obtaining a firm and lasting peace by means of negotiations, it might be decided once for all to make war; and that afterward an order might come from you to do so. This must no longer be thought of, because it is too late. It should have been done while they were still at Montreal, immediately after the blow struck by the enemy. They then desired it and all would have been found ready for it; but at present they must not be relied upon for the war, since the departure of their ambassadors, which compels them to remain quiet to await their return and the result of their negotiations.

"All the Ceremonial honors paid to the prisoners on the eve of their dismissal, by the famous calumet dance, which is a public Token of alliance, shows us but too clearly in what manner And how firmly they will be united against us. But what makes this still more evident is that, at the very moment when they were giving these public proofs of esteem to the prisoners whom they were about to send away, they on the Other hand expressed the contempt they felt for our alliance and for your protection. When we strongly opposed their sending the prisoners away, and represented to them the order given us by Onnontio in his last commands,—to make them keep their prisoners quiet on their mats, until he made known to them his last wishes with regard to their captives,—they

nevertheless persisted in the agreement made between them; and to show us that they were not entering upon that undertaking without having considerable cause therefor, they wished to give us their reasons publicly.

"These may all be reduced to one prime reason, which is, that onnontio's protection—on which they had based all their hopes of being delivered from their enemies—was not what they had wrongly imagined it to be; that hitherto they had



NEWBERRY, CHURCH AND RECTORY.

always thought that the frenchman was warlike through numbers, through Courage, and through the number and diversity of the implements of war that he could make. Experience had shown them, however, that he was much less so than the Iroquois; and they were no longer surprised that he had remained so long without doing anything for their defense, since it was the knowledge of his own weakness that hindered him. After seeing the cowardly manner in which he

had allowed himself to be defeated on this last occasion at Montreal, it was evident to them that they could no longer expect anything from his protection; not only was it useless to them owing to his powerlessness, but it had even become injurious to them because of the difficulties in which it had inopportunately placed them, through his seeking to save himself. In the first place, then, Onnontio's powerlessness had been manifest at the very first attack upon Sonnontouans, wherein the



MORAN CHURCH.

unexpected and vigorous resistance of the enemy surprised him and he did not afterward dare to pursue him,—contenting himself with warring against the corn and the bark houses, that did not offer resistance like the foe. Since then, he had never been able, nor had he ventured, to do anything beyond continual negotiations to beg for peace, rendered necessary by his own powerlessness, and accompanied by humiliations of all kinds, which but too clearly manifested his weakness.

Moreover, very far from preparing to go to attack the enemy again in his own country, he did not even venture to defend himself when he was attacked on all sides; but in spite of all appearances, and even of evidence and experience, to the contrary, he persisted in waiting for peace, for fear that he might be compelled to fight, preferring to endure all rather than again to have recourse to Battle. Far from compelling the foe to surrender his prisoners, which was the object of the war, he had himself, on the Contrary, been compelled to surrender those whom he had seized solely through treachery; and even to bring back from France those who had been sent thither,—and this when the enemy was very far from thinking of sending back his own, but burned them publicly on the highways and in all the villages. In the last descent of the enemy upon Montreal, instead of opposing army

to army, and standing his ground, and giving battle, when he had heard of his approach before his arrival he shut himself up in his forts,—leaving the country open to the foe to burn and ravage, which he did. He did not seem to know that he should go out to reconnoiter,—or, at least, he did not dare to do so, lest he might expose himself to the danger of being the first discovered. From all these evident proofs, it was easy to see that the Frenchman is so little in a position to protect them that he can-

not even defend himself,—so much so, that he had been compelled to have recourse to the protection of the English, and to beg them, through an Ambassador sent expressly for the purpose to Orange, to check the continual incursions of the Iroquois.

“But what most displeases them is, that the alliance of the frenchman, besides being useless to them through his powerlessness, is also injurious to them both for commerce and for war.

It is so in Commerce, because it takes away from them, against their will, the trade of the english, which was incomparably more advantageous to them in order to keep them bound to Onnon-tio's. This is contrary to all the laws of protection, which consist in maintaining in the liberty of their trade Those whom one protects; for otherwise it is no longer a protection, but a veritable usurpation.

The french alliance also injures them in war—because from its commencement, the whole conduct of the frenchman toward them has consisted in doing nothing on his side against the enemy, and only in expecting them, on their side, to do everything. Thus, if they did not march against the enemy to stop him at Catarokouy, they should strike some telling blows, in order that he might give satisfaction by presents, and weep for the dead; that they should make prisoners, in order that he might free them

from their bonds, and send them back to the foes of these tribes. Such had been his whole Conduct up to the present—a Conduct full of duplicity, since evidently it tended solely to induce them to bear the whole brunt of the war, while he completely extricated himself by the peace that he tried to make with that object. They said that if, he had no other protection to give them than a peace of that nature, they preferred to protect themselves,



NEWBERRY, INTERIOR OF CHURCH.

and to go to negotiate their peace by their own acts, rather than let themselves be abandoned by france to the certain vengeance of their enemy. They did not see why onnontio sent back his captives, and would not let them send back theirs, or what protection he gave them in doing this; but, on examining closely, they found nothing that was not entirely opposed to protection,—nothing but a wish to induce them to be the victims of those to whom they themselves had not restored



their Captives. In all the Attacks that he had compelled them to make upon the Iroquois, while he remained motionless and inactive, it was rather they who protected him than he who protected them. After all this, they were surprised that, at their last interview in Montreal, he had threatened to abandon them—As if he had not long done so; and as if his whole conduct



REV. A. W. GEIERS, BORN AT CHUR, SWITZERLAND, FEBRUARY 25, 1853, ORDAINED BY BISHOP DWENGER, AT FORT WAYNE, IND., APRIL 1, 1876.

had not been a tacit and secret abandonment of all their interest, which could in no wise agree with the negotiations for peace that he would continually carry on.

"Such, Monseigneur, are all the reasons that they gave us, to Convince us of the necessity in which they were placed

of sending that Embassy to Sonnontouans. From this it will be seen that our savages are much more enlightened than one thinks; and that it is difficult to conceal from their penetration anything in the course of affairs that may injure or serve their interests. The respect that I owe to the rule of all persons to whom God has given the power of government over us would have made me scruple to communicate to you, as freely as I have done, sentiments so unfavorable as these, had I not believed that the public welfare demanded that you should know them just as they exist among the savages. I do so in order that you may thereby judge of the disposition of their minds, of what they are capable of doing against us in favor of our enemy, and of the remedy to be applied. It is certain that, if the Iroquois be not checked by the extent of the operations against him on your side down below, or of those against the Flemings, who originate his movements, he will not fail to come here to make himself master of everything. It is sufficient for us that you should know it, to reply thereafter upon the enlightenment of your wisdom; and, in spite of the danger in which we are placed, to live in entire confidence, waiting to see in what manner divine providence shall please to dispose of us.

I remain with true

And profound respect,

Monseigneur,

Your very humble and very  
Obedient Servant,

Etienne Carheil, religious  
of the Society of Jesus."<sup>8</sup>

<sup>8</sup> Relations, Vol. 64, pp. 23-39.

Since we have already introduced Rev. Etienne de Carheil, we must explain his presence at the St. Ignace mission. The Relations give us meagre information about the succession of missionaries at Michilimackinac after this period, till the final abandonment of the mission. Father Carheil succeeded Father Nicholas Potier, who returned to Quebec, in 1686. The year after, Father Enjalran who accompanied the expedition against the Senecas was wounded July 12; and did not return to the mission. To judge from the tenor of the above letter, Carheil wrote it in the capacity of a superior. In 1688 Rev. Joseph Jacques Marest arrived in Mackinac. Father Bailloquet died in 1692 in an Ottawa mission, but it does not appear that he died in or in the neighborhood of St. Ignace. Presumably, henceforth, there remained only two missionaries at St. Ignace, Father Carheil and Marest.

Evils so prevalent in the mission emanating from greed and lust of the traders, garrison and their commanders, received a new impetus of growth by the appointment of Sieur Antoine De La Motte Cadillac. His animosity towards the Jesuits was simply boundless. As commander he would have loved to subject them to his own authority, which the Fathers strenuously resisted, claiming absolute independence of him or any other commander, for the reason that the post was not es-

tablished to subjugate them, but to suppress lawlessness of every kind, and to help them carry on their sacred mission. To harass them, he permitted, fostered and even inspired acts of petty intrigues among the whites and the Indians. He publicly avowed ruin to their mission. To accomplish his design on his recall to Quebec, in 1697, he laid before Governor Frontenac the necessity of a French post at Detroit. The matter was still under



GRAND MARAIS CHURCH AND RECTORY.

consideration, at the colonial office and with the home government, when, in 1698, the death of Comte de Frontenac occurred. He was succeeded by Louis Hector de Callières. Père Carheil did not lose time in sending to the new governor a memorial of thirteen articles, setting forth their grievances, with the humble request to have them forwarded to the Court. In 1701 Cadillac obtained permission to establish the fort at Detroit; seemingly, he had won out over his Jesuit opponent at Michilimackinac. Learning

from this fact, and a direct communication from the governor that his memorial had never been sent to France, Father Carheil proceeded to make his position clear in the following, scathing letter :

“At Michilimakina,  
the 30th of august, 1702.

Monseigneur,

Could I have Believed that my going down below would have been of any great-



REV. P. GIRARD, BORN IN FRANCE, AUGUST 15, 1844, ORDAINED AT POITIERS BY CARD. PIE. DECEMBER 26, 1867.

er use to you than have been all the letters that I have Written to you continually, during fifteen Entire years,—for the purpose of informing you exactly, as in God's sight, according to Truth, according to my Conscience, of all That was absolutely necessary for the advancement of our missions and for the welfare of the Colony,—I would not have failed to go

down; and I would have made it my duty to go to explain to you verbally what I might not have sufficiently made known in my letters. But, as I have omitted nothing that I Considered myself obliged to let you Know, and as I do not see what could have been added to so many letters, I am fully Convinced that my going down could only have been useless to you, after all the Information that has been conveyed to you respecting the condition in which we have been upto the present, and in which we still are to-day.

“But, even if I had Never Written to you, It was only necessary to have seen all That is to be seen every day at Montreal, and That you yourself have only too often seen, to enable you to carry back to france enough to give Information to his majesty, and to constrain him to succor our missions. These are reduced to such an extremity that we can no longer maintain them against an infinite multitude of evil acts—acts of brutality and violence; of injustice and impiety; of lewd and shameless conduct; of contempt and insults. To such acts the infamous and baleful trade in brandy gives rise everywhere, among all the nations up here,—where it is carried on by going from village to village, and by rowing over the lakes with a prodigious quantity of brandy in barrels, without any restraint. Had his majesty but once seen What passes, both here and at montreal, during the whole time This wretched traffic goes on, I am sure that he would not for a moment hesitate, at the very first sight of it, to forbid it forever under the severest penalties.

“In our despair there is no other step to



take than to leave our missions and abandon them to the brandy traders, so that they may establish therein the domain of their trade, of drunkenness, and of immorality. That is What we shall propose to our Superiors in Canada and in France, being Compelled thereto by the state of uselessness and inability to which we have

grant if They upon whom he relies for ascertaining the truth really made it Known to him As they themselves, and the whole of Canada with them Know it; a permission, in fine, that is at once the climax and the source of all the evils that are now occurring in the country. Especially does it cause the wrecks, of which we



MARQUETTE, ST. PETER'S CATHEDRAL.  
EPISCOPAL RESIDENCE TO THE LEFT, AND RECTORY TO THE RIGHT.

been reduced by the permission given to carry on That deplorable trade—a permission that has been obtained from his majesty only by means of a pretext apparently Reasonable, but known to be false; a permission that he would not

never heard before it was given, but which we now hear of as occurring almost every year—while the Ships are either Coming from or returning to France. This results from a just punishment by God, who causes the destruction by water of what

had been wickedly gained by brandy; and these wrecks should have prevented the transportation of the liquor, in order to avoid the evil use that would be made of it. If That permission be not revoked by a prohibition to the Contrary, we no longer have occasion to remain in any of our missions up here, to waste the remainder of our lives and all our efforts in purely useless labor, under the dominion of Continual drunkenness and of universal im-

to the brink of destruction, and which will not long delay in destroying these if they be not abolished as soon as possible by his orders, and be prevented from ever being restored. The first is the Commerce in brandy; the second is the Commerce of the savage women with the french. Both are carried on in an equally public manner, without our being able to remedy the evil, because we are not supported by the Commandants. They—far from attempting,

when we undertake to remonstrate with them, to check these trades—theyselves carry them on with greater freedom than do their Subordinates; and so sanction them by their example that, on witnessing it, a general permission and an assurance of impunity are assumed, that cause them to become Common to all the french who come here to trade. So much is this the case that all the villages of our savages are now only Taverns, as regards



BARAGA SCHOOL, MARQUETTE, MICHIGAN.

morality—which are no less permitted to the traders in brandy than is the trade itself, of which they are both the accompaniment and the sequel.

“If his majesty desires to save our missions and to support the Establishment of Religion, as we have no Doubt he does, we beg him most humbly to Believe What is most true, namely; that there is no other means of doing so than to abolish completely the two Infamous sorts of Commerce which have brought the missions

drunkenness; and sodoms, as regards immorality—from which we must withdraw, and which we must abandon to the just Anger and vengeance of God.

“You see by this that, in whatever manner the french Trade is Established among our savages, if it be desired to still retain us among them, and to keep and support us there in the capacity of missionaries,—in the free Exercise of our functions, with the hope of obtaining some result,—we must be delivered from the

Commandants and from their garrisons. These, far from being necessary, are, on the contrary, so pernicious that we can truly say that they are the greatest scourge of our missions; for they serve but to injure both the ordinary trade of the voyageurs and the advancement of the faith. Since they have come up here we have observed but one universal Corruption, which by their scandalous mode of living they have spread in the minds of all These nations, who are now infected by it. All the pretended service which it is sought to make people believe that they render to King is reduced to four chief occupations, of which we earnestly beg you to Inform His majesty.

"The first consists in keeping a public Tavern for the sale of brandy, wherein they trade it Continually to the savages, who do not Cease to become intoxicated, notwithstanding all our efforts to prevent it. In vain do we speak to them, to try to stop them; we gain nothing but the accusation of opposing the King's service, by endeavoring to prevent a trade that he has permitted.

"The second occupation of the soldiers consists in being sent from one post to another by the Commandants in order to carry their wares and their brandy thither, after having made arrangements together; and none of them have any other object than That of mutually assisting one another in their Traffic. And, in order that This may be more easily done on both Sides according to their wishes, the commandants must close their eyes, that they may be able to Connive at and not observe

the Misconduct of their soldiers,—however visible, public, and scandalous it may be; the soldiers must, in turn, besides trafficking in their own wares, become traffickers in Those of their Commandants, who frequently compel the soldiers to buy merchandise from them, in order to gain permission to go where they please.

"Their third occupation consists in making of their fort a place that I am ashamed to call by its proper name, where the women have found out that their bodies might serve in lieu of merchandise and would be still better received than beaver-



ST. JOSEPH'S CONVENT, MARQUETTE, MICHIGAN, DESTROYED BY FIRE FEBRUARY 17, 1903.

skins; accordingly, that is now the most usual and most Continual Commerce, and that which is most extensively carried on. Whatever efforts the missionaries may make to denounce and abolish it, this traffic increases, instead of diminishing, and grows daily more and more. All the soldiers keep open house in their dwellings for all the women of their acquaintance.

"The 4th occupation of the soldiers is gambling, which at the times when the traders assemble sometimes proceeds to such excess that they are not satisfied with passing the whole day, but they also spend



the whole night in this pursuit. And it happens but too frequently that, in the ardor of their game, they forget—or, if they do remember, they scorn to observe—the feast-days. But What makes their misconduct on this score still worse is, that so persistent an attachment to the game is hardly ever unaccompanied by the general Intoxication of all the players; and drunkenness is nearly always followed by quarrels that arise among them. When these occur publicly before the eyes of the savages, they Give rise to three grave scandals: the first at seeing them intoxi-



THE BOYS' SCHOOL, MARQUETTE, MICHIGAN.  
SOLD TO THE CITY.

cated; the second, at witnessing them fighting furiously with one another,—sometimes to the extent of seizing their guns in order to kill each other; the third, at observing that the missionaries cannot Remedy these evils.

“Such, monseigneur, are the four sole occupations of the garrisons, which they have followed here during so many years. If occupations of This kind can be called the king's service, I admit that they have always actually rendered him one of those four services. But I have observed none other than those four and consequently,

if such services be not considered necessary to the King, there has never been Hitherto any necessity for keeping them here; and, after they are recalled, there is no necessity of sending any back. However, As This pretended need of garrisons is the sole pretext that is made use of to send commandants here, we beg you. Monseigneur, to be fully convinced of the falseness of That pretext, so that under those specious appearances of the King's service it may not be considered obligatory to Send us any garrisons. For, in reality, the Commandants come here solely for the purpose of trading, in Concert with their soldiers, without troubling themselves about anything Else. They have no intercourse with the missionaries, except with regard to Matters wherein they Consider the latter useful for the furtherance of their own temporal affairs; and beyond that they are hostile to the fathers as soon as these undertake to oppose the misconduct, which, being in accord neither with the service of God nor with the service of the King, is nevertheless advantageous to the trade of the Commandants who sacrifice everything to it. That is the sole Cause of the disorder in our missions, which has so desolated them through the ascendancy that the Commandants have obtained over the missionaries, by assuming all authority over both the french and the savages—that we now have no other power than That of laboring in vain under their domination. This has Gone so far as to make Civil crimes, and grounds for pretended juridical accusations, but of the performance of the very functions of our Ministry and of our duty. This was always done by Monsieur de la

Motte, who would not even allow us to use the word "Misconduct," and who even brought a suit against the father prior for having used it!

"Before there were any Commandants here, the missionaries Were always Listened to by the traders because they were afraid to give them any grounds for making complaints respecting their Conduct, which might compel the authorities to recall them, and to refuse to grant them any further Permission. But, since the commandants have been Sent here, all the misconduct that is needed for carrying on the trade, as these men wish to carry it on, no longer passes for misconduct; and no complaints can be made of it, because it is the best means toward the end that they have in view, and because they are all Equally in accord on That point. The Commandants do not complain of the traders, whatever they may do, because they engage nearly all of them to assist them in their trade; and as the traders are sure, on account of Such Engagements, that no complaints will be made against them, and that, on the Contrary, the Commandants will make it their interest to Support them, they take every kind of Liberty, without having any Fear of the Missionaries. Far from Fearing them, it sometimes happens even that the Commandants and all the traders conspire together, with a Common Accord, to complain of the missionaries to the higher authorities, and to denounce them as much as possible, so as to make them odious to all the people,—hoping that thereby the charges that the missionaries might bring against their misconduct will not be Listened to. And in fact, they are not; the

missionaries are reduced to Silence, to inaction, to impotence, and to general deprivation of all authority.

"And if, On Some occasions, the Commandants are obliged to do something Contrary to the usual freedom of the voyageurs' Trade, then other officers—to divert the hatred and estrangement of minds to which Such obligations might Give rise, and to remove the odium thereof from themselves to the missionaries—display a certain cleverness, of which we would never have had the slightest suspicion had not some persons who are well



THE BISHOP'S RESIDENCE, MARQUETTE, MICH.

aware of it informed us thereof. What they do on Such occasions is to affect to come to see us more frequently than usual; to speak to us; to converse with us, and submit to us What they should do, As if they needed our advice on the Subject; and afterwards;—through Those appearances of visits, conversations, and Consultations,—they make the traders believe that It is owing to our remonstrances and solicitations that they are Compelled to act in that manner, although they would prefer not to do so. Is not this Strange conduct for Commandants toward persons of

our Character, whom they should sustain in their duty and support with their authority?

"It is also important that you should be informed of an abuse that the Commandants have introduced with respect to the savages, which has produced among them only bad results. It is this, that—not Content with the Constant profit



REV. JOSEPH G. PINTEN, BORN AT ROCKLAND, MICH. OCTOBER 3, 1867, ORDAINED BY CARDINAL-VICAR PAROCCHI, IN ROME, NOV. 1, 1890.

which they derive from the trade—They have found means to convince the Court that it is necessary to supply them with considerable funds for the purpose of making presents to the savages—either to interest them in our concerns, our designs, and our undertakings, or to reward them when they render services that may

be deemed worthy of recompense. This is truly a fine pretext, which has something very plausible in appearance; but it is certain that never was anything less needed with regard to the savages than to have Recourse to presents to induce them to act. That is what they Never thought of, and which no one should have thought of any more than they did. Formerly they acted of their own accord, from a purely voluntary impulse—or, at most, on the invitation conveyed by means of a Branch of porcelain or of a collar that was presented to them,—without their having any other idea than what was natural to them, and in accordance with their Customs. Nothing further was needed to make them do What we wished, than to follow their ways. But the desire of having a fund that could be disposed of As one wishes, with the Savings of a great profit obtained, has led to an attempt being made to persuade the Court that it was necessary that the Commandants should have the wherewithal to give presents to the savages. The sole effect which This has produced upon the savages has been, to teach them to be exacting in requiring that they be solicited; to make it necessary that all their actions and all their emotions be purchased by dint of presents; and, finally, that they do nothing that they should do voluntarily, except in return for something which is given them and which they exact.

"But the most vexatious part of such Conduct is that not only has it taught them to be hardly Ever willing to do anything that is asked of them without a present to induce them, but it has also taught them to make use of an infinite



number of ruses, of stratagems, and of intrigues among themselves; to imagine a thousand projects of pretended undertakings, of warlike movements, of ruptures of peace, of embassies To the enemies, and negotiations with them; of Commercial intercourse with the english, and similar Matters. They pretend to have resolved upon the performance of these, in order thereby to lead the Commandants to Consider themselves obliged to buy them with gifts. Such are the effects that This new Custom has produced on the minds of the savages, so that at present their sole Business and occupation, as regards the Commandants, consists in helping each other to deceive and cheat the latter, by making them give them presents under the false pretenses that I have just Mentioned.

"But with all This, all the presents that are given them are almost nothing in Comparison with the fund supplied by the Court to the Commandants for that Purpose. The gifts are Reduced almost entirely to the single expenditure of tobacco—which is the most usual present, because the savages are passionately fond of it, and cannot refrain from continually smoking, so greatly accustomed are they to it from their youth. However, what remains of the fund is much greater and more Considerable than the amount spent in giving them presents, successively and gradually, on the occasions when it is Deemed necessary; and It is greatly to be Feared that the Commandants turn it to their own benefit and that by careful Economy They keep the best part of it for their own Use. Still, this is a matter respecting which we have nothing to see

or to say; It is for those who are Established here for that purpose to see to it, and to prevent by their vigilance all the frauds that might be committed in connection therewith, and not to allow the King to be put to great and Needless expense under any false pretense of necessity.

"To all that I have just said respecting



REV. JEREMIAH MORIARTY, BORN SEPTEMBER 12, 1875, AT MARQUETTE, AND ORDAINED THERE JUNE 17, 1905.

the Commandants, I must add that—As there is no other necessity of sending any among the savages than that of keeping garrisons there, which must be commanded by some one—it is perfectly useless to Send any; because the garrisons themselves are quite unnecessary, except for the trade of the Commandants and

their own trade. They are necessary only for those two trades; as regards all the Rest, they are of no use either to the savages or to the voyageurs, to whom the trade belongs, or to the missionaries. In the first place, they are of no use to the savages as regards war, either in their villages or outside them: in the villages they are Useless, because the method common to all these barbarous nations of carrying on warfare does not consist,

port; and are still more so outside the villages—where the garrisons not only would not follow them, but cannot do so. For the soldiers are Unable to perform the movements that the savages perform in the woods, and in all sorts of places that are impracticable to all but themselves and the animals; and the soldiers are far from being able to assist them. On the Contrary, the savages themselves would have to help extricate them from

the difficulties in which they would be placed on expeditions As difficult as Those through The Thick forests, which the practice of military art has never allowed them to learn. It is therefore Evident that the garrisons are of No use to the savages either within or without their villages; they are entirely useless for their Preservation or their defense.

“Now if they be useless to the savages, they are still more so to the voy-



THE OLD COURT HOUSE, MARQUETTE, MICHIGAN.

Like ours, in going to assault one another's Villages, because they will never expose themselves to the danger of losing men Which is unavoidable in Such assaults. They carry on war only by surprises, by Ambushes, by Secret approaches, and by sudden and unforeseen discharges in the Fields, in the woods, while fishing and hunting, and everywhere else when they can discover one another outside their Villages. So, for That Reason, the garrisons are Useless to them as sup-

ageurs who obtain Permission to come up here to trade, and who alone are entitled to do so, to the exclusion of all the others—who have no right to it, and who cannot trade without doing the voyageurs an Injustice. And yet such is the whole occupation of all the garrisons; Such is their unique employment—which is not only Unnecessary for the voyageurs, but is exceedingly hurtful to them, and does them damage to the extent of all the Beaver-skins and other furs that the soldiers col-

lect. Finally, the garrisons are no more Useful to the missionaries than to the savages and the voyageurs. It should be the duty of the Commandant to employ them in behalf of the missionaries on various occasions when the latter are frequently obliged to go to beg the officials to be pleased to repress the misconduct and public acts of Insolence of the dealers in brandy, and of the fugitive voyageurs—who go from one mission to another, making the savages drunk and seducing the women in all the Cabins where they lodge. The only answer to these prayers that we get from the Commandants is, that they have not enough men to allow of their doing so, either because the garrisons are not sufficiently numerous; or, even if they were larger, they would not be of much more help to the Commandants, because the voyageurs and

the garrisons have an understanding together, to support one another against the missionaries both in their Common misconduct, and in Evading all the orders that the Commandants might give them, should the latter choose to take the Missionaries' part. But they do not choose to do so; and they themselves think of nothing but accommodating One another with regard to the trade. Since his Majesty has ordered that the Voyageurs and the Coureurs de bois be Recalled, and

has granted them an amnesty to facilitate their return, That Recall has not pleased every one. Several persons in authority who maintained various trading Relations here, have not ceased to Continue the same by secretly sending every year to their fugitive Agents supplies for carrying on a new trade. But what is more surprising is, that Those very persons who were sent here under pretense of Coming to bring the amnesty



THE GIRLS' ORPHANAGE, NOW USED AS CONVENT FOR THE SISTERS.

came, in reality, solely to trade during the whole of That time—which, they designedly prolonged as much as they could, the better to carry out their object by selling all their wares to those whom they came to recall; and to whom, by a Conduct entirely opposed to their duty, they supplied the means of carrying on the trade once more for their own benefit. That is why for so many years new amnesties are ever being asked for, because the previous ones are always ren-



dered Useless in the manner that I have just Described.

"You see, Monseigneur, that I have Dwelt to a great extent on the subject of Commandants and Garrisons, to make you Understand that all the misfortunes of our mission are due to them. It is the Commandants. It is the Garrisons, who, uniting with the brandy traders,



MOTHER DE PAZZI, DIED AT MARQUETTE, MICHIGAN, APRIL 5, 1895.

have completely desolated the missions by almost universal drunkenness and Lewdness—which have been Established therein through the Continual impunity for both vices; the Civil authorities not only tolerate but permit these, inasmuch as, while able to Prevent them, they do not. I have therefore no Hesitation in telling you that if trading Commandants

and garrisons of trading soldiers be again stationed in our missions up here, we have no doubt that we shall be Compelled to abandon them, because we shall be unable to do anything for the salvation of souls. It is for you to inform his Majesty of the extremity to which we are reduced, and to ask him for our deliverance, so that we may be able to labor for the establishment of religion without the Hindrances that have Hitherto impeded it.

"And if, touched by the remonstrances that you will convey to him, he should decide to send garrisons and Commandants up here no longer, and should afterward wish to Know what would be most advantageous for our missions and for the Colony, you ask that we state our opinions to you; that we tell you whether it would be better to restore the twenty-five Permits, or to Establish posts which the Company itself would maintain by means of as many persons as it might Deem necessary, whom it would Select and send here to carry on its Trade. I will tell you, in the first place, that your request takes for granted what would be very desirable not to suppose; it assumes that the Colony is to come up here to carry on its trade among our savages, as it has been accustomed to do for many years. But it would be very desirable that the Colony should not come to the savages; that, on the Contrary, the savages should go to the Colony, and go down to Montreal for their trade—as they did at the Beginning, with a great profit to all the people who participated in it,—whom their going down Saved from all the trouble that is taken at pres-

ent, and from all the dangers to which the young men expose themselves in Coming to the various nations up here.

"In whatever light we may consider the Commerce carried on, as regards either the Common interest of Canada, or the advancement of Christianity, It would be Infinitely more advantageous for both if the savages themselves went down annually for that purpose to montreal, than it would be to send the french here to trade, in the way in which they come every Year. I do not Consider it necessary to give the Reasons so Manifest are they. For it is evident that the latter method serves but to depopulate the country of all its young men; to reduce the number of people in the houses; to deprive wives of their husbands, fathers and mothers of the aid of their children, and sisters of that of their brothers; to expose Those who undertake such journeys to a thousand dangers for both their Bodies and their souls. It also causes them to incur very many expenses, partly necessary, partly Useless, and partly Criminal; it accustoms them not to work, but to lose all taste for work, and to live in Continual idleness; it renders them incapable of learning any trade, and thereby makes them Useless to themselves, to their families, and to the entire country, through having made themselves unfit for the occupations that are most Com-

mon and most useful to man. But It is not only for these Reasons, which effect this Life,—it is still more on account of Those which concern the soul, that This sending of the french among the savages



A GROUP OF ORPHAN GIRLS IN MARQUETTE WITH SISTERS:  
1.—JUSTICIA; 2.—AURELIA; 3.—DE PAZZI; 4.—ANASTASIA;  
5.—CATHARINE.

must appear Infinitely harmful to them. It Takes them away from all the holy places; it separates them from all Ecclesiastical and religious persons; It abandons them to a total deprivation of all Instruction, both public and private, of

all devotional Exercises, and, finally, of all the spiritual aids to Christianity. It sends them into savage countries and into Impassable places,—through a thousand dangers, both on land and on water,—to carry on in a low, servile, and shameful manner a Commerce that could be carried on much more advantageously at montreal, where the people would have a much larger share in it (as in justice they should) than they have, and than they

ing to do Any more work,—What would be most desirable, I say, would be to keep the young men in the country; to settle them therein as much as possible, in order to retain for it the fruit and enjoyment of their labor, because they would enrich it more by Constant and assiduous work than by the difficult, uncertain, and temporary acquisition of a few Beaver-skins. Accordingly, the surest and most efficacious of all means to make the Col-

ony prosper would be to secure for it the settlement within the country of all the young men, for the sake of their labor, and the descent to montreal for Trade of the nations up here; because then the labor of one and the Trade of the other would contribute to enrich the Colony.

“So long as all the young men devote themselves to no other occupation than That of Coming here for Beaver, There can be no hope that the Colony will Ever be-



ST. MARY'S HOSPITAL, MARQUETTE, MICHIGAN.

will have so long as it is carried on here.

“Therefore, what would be most desirable for delivering the Colony from all Those kinds of evil, both of body and soul, that are inseparably connected with the trade up here,—which, if viewed in the proper light, Causes more loss than profit to the country, because at the same time when it acquires some Beaver-skins for the Colony, it deprives it forever of the labor of all the young men, by accustomed them to be unable and unwill-

come flourishing; it will always be poor, for it will always lose, thereby What would most enrich it,—I mean the labor of all the young men. Such, Monseigneur, is what I consider the most important step for the Temporal and spiritual welfare of the Colony, and what should, in Conscience, be most strongly represented to his majesty, by making him thoroughly Understand its necessity,—so that he may give orders to seek for and to find every possible means of re-



storing the Trade with the savages, and of establishing it at montreal, so as to keep all the young men in the country and accustom them to work from early youth. To This end, The Iroquois must be completely tamed and reduced to subjection; and we take possession of this country, which is much better than Those of all the nations up here. He is the only Enemy whom we have to Dread, or who disputes with us the Trade of the savages, which he tries to attract to the english. What reason was there for not consenting to destroy him in the war that we had undertaken to wage Against him? Why was he Spared? What would we lose by destroying him, now that his nation is so small in numbers? His destruction and the possession of his country would secure for us the Trade of all the savage nations up here. Nothing would remain to be done but to settle the boundaries of our Commerce and of That of the mississipy, so that one might not clash with the other. The Iroquois has been Spared in the present war solely on account of the trade of Catarakouy; and the trade of Cataracouy was only for Those who Preserved That fort and That enemy. Whence comes the Iroquois's Beaver but from the country up here, which he usurps from our savages, to whom all The Beavers belong? Should we lose the Iroquois's Beavers by his destruction? Would they not revert to our savages, and from them to the Colony?

"But, after all, if it be impossible to establish the Trade of our savages at montreal,—and Consequently to retain the young frenchmen with their families, that they may Devote themselves to la-

bor; if it be necessary, of absolute and insuperable necessity, that They should come up here to Trade with our savages. —you ask on That supposition, which I would wish to Be false, what would be best: to restore the twenty-five permits without any posts, or to Establish posts without the twenty-five permits. I frankly admit that I am very much em-



REV. JOSEPH A. SAURIOL, BORN IN MONTREAL, MAY 4, 1860, ORDAINED IN MARQUETTE, MICHIGAN, BY MSGR. VERTIN, JULY 10, 1880.

barrassed to answer you because I Know not very well to what kind of posts you are pleased to refer. Are they posts solely of Traders, without garrisons and without Commandants; or posts that would be occupied at the same time by persons employed in Trading, and by

Commandants with their garrisons, who would watch over their *safety*? You express your opinion on that point. You Consider *that it would be necessary to Restore* the twenty-five Permits, for three men only to each Canoe; that private individuals should, previous to their departure, make a declaration of What they took with them, and be Cautioned to

brandy, or be Known as profligates and debauchees, should Never return there; finally, that when the twenty-five Permits should be thus restored, There should be no other Establishments—either at detroit, or among the scioux, or among the Illinois. Such is your opinion—respecting which, as you desire it, I must explain myself. I will therefore tell you that I Know too well the young men of Canada to whom the Permits would be granted, to be able to Consent to their restoration."

Here Father Carheil goes on exposing the perverseness of the commanders and of the soldiers. He points out the impossibility of improving the conditions in the mission without correcting first the morals of those who would come to the locality be it as soldiers or traders. Concluding his argument he says:

"I ask you here Monseigneur, whether you Consider that all These evils, respecting which I have just submitted our complaints, can be abolished by restoring the twenty-five Permits. If they can be abolished, then restore the Permits; and assure us that the evils are abolished, by measures that will be Certain to produce their effect. But If, on the Contrary, you do not consider that they can be abolished, you should at the same time Consider that the twenty-five Permits must by no means be Restored, since their Restoration would Infallibly Cause That of lawlessness.

"Now suppose that, for the Reasons given Above, neither the garrisons with their Commandants nor the twenty-five Permits are Re-established in our missions; and that the Trade of the sav-



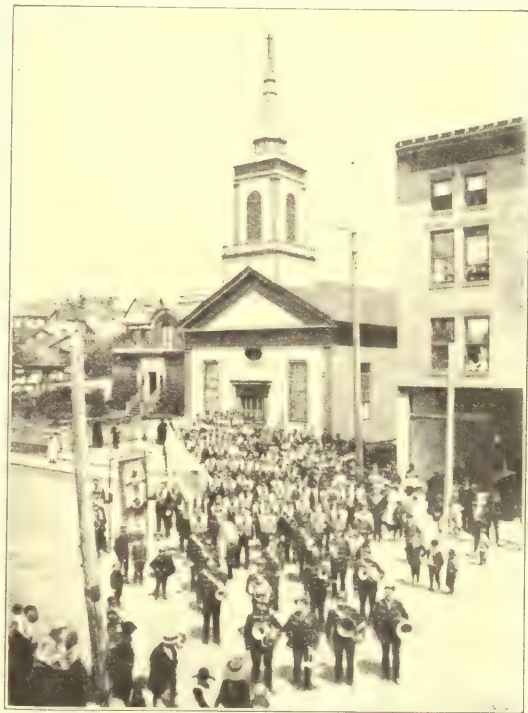
FATHER MARQUETTE'S MONUMENT, ERECTED THROUGH THE EFFORTS OF HON. PETER WHITE, A. D. 1897.

return to the Colony within eighteen months; that no post should be Established by officers and soldiers; that Each one should make use of His Canoe As he pleased; that the missionaries, Each in his mission, should Report on the Conduct of the voyageurs who might go there; that Those who should give

ages cannot be Re-established or permanently fixed with certainty at montreal. There would remain, then, no other measure for the Company to adopt than to send and maintain in our missions up here Selected persons, sober and virtuous, Intelligent, and well versed in everything connected with That trade,—and, finally, such as would be fully disposed to live on terms of mutual Agreement with all the missionaries. These men should be sent, in whatever number the Company might Deem necessary and sufficient for carrying on its Trade, for attaching thereto the Savages, and for retaining them in it both by their presence and that of their wares; and by the sight, the transportation, and the Continual Sale of those wares among them. The French should be stationed in a good fort, always well provisioned, and well supplied with arms for its defense and for successfully combating the savages in Case of necessity,—where Those who would have charge of the Trade would on Such occasions occupy the position of Commandants, while the others would take the place of the garrisons.

“Such, monseigneur, is What we Consider the best that can be done for our missions, and the best that can be done in the Interest of the Company—which, by That means, would be sure to obtain exclusive possession of all the Beaver-skins. For there would no longer be either Commandants or garrisons—who, in spite of all the precautions that may be taken, nevertheless succeed in obtaining a considerable portion of the peltries, by an Infinite number of hidden ways and by secret intelligence with the savages. The

Company would also be assured thereby that, as the twenty-five Permits would no longer be Available, the goods would not be wasted in a thousand unnecessary expenses by all the Libertines among a Dissolute youth. It is your duty to consider, after That, in the presence of God and in the very depths of your Conscience, What you should represent to the Court as the most expedient and the most nec-



THE OLD ST. JOHN THE BAPTIST (FRENCH) CHURCH  
AT MARQUETTE, MICHIGAN.

essary measures.—I Mean not only for the Good of our Missions and of Religion, or only for the Good of the Trade, but for the welfare of both. I desire the good of both religion and the Trade, which you are obliged to keep in accord one with the other, without Ever separating one from the other,—so that Trade



may Never interfere with Religion, which must ever be the foremost and most essential of all our Interests.

"As Regards the detroit Establishment, I have nothing to tell you about it of my own knowledge; for I have no Information concerning it, except through the reports of the french and the savages who talk with us here about it. Judging from their reports, It does not seem to them to be an advantageous Establishment. They are not Satisfied with it, for various

nies and violence of Monsieur de la Motte, and to protect us Against his threats of ruining our missions, which he was then publicly uttering in the presence of the french, who listened to him with Astonishment. I foresaw very well that he Was a man capable of carrying his evil designs before the Court, As he has already done by Calumnies, and As he has quite recently done Against father Vaillant. I Thought that I would forestall him, in order to prevent the effect of his threats; and I would certainly have prevented it, had our complaints—which I had reduced to thirteen articles, and which I had addressed to you—been laid before his majesty, as I had begged you, in the name of all our fathers, to do. But it was my misfortune not to deserve That favor from you, however necessary it might have been for all of us Missionaries.



THE NEW ST. JOHN THE BAPTIST CHURCH, MARQUETTE, MICHIGAN.

very Important reasons—which I have pointed out to the Reverend father superior, in What I Write for my Justification against the charges brought by Monsieur de la Motte, who Continues to persecute me.

"I would not now be in This trouble, had I deserved to obtain from you the favor that I had asked from you, that of sending to the Court the letter Containing our complaints in thirteen articles, to be presented to His majesty,—begging him to do us justice against the Calum-

He thereby derived all the advantage that he desired, in order to be the first to accuse us before the Court. You will have learned His recent charges against me, respecting my pretended opposition to his Establishment of detroit; and you may see it in my letter of justification written to the Reverend father Superior, who will not fail to Communicate it to You. Although my innocence prevents my dreading his false accusations, It is however necessary for my protection that you should do now what

has not been done in the past. Although you have not sent my letter of complaint to the Court, I cannot persuade myself that you should have deemed it so little worthy of consideration As not to wish at least to Keep it, so that you might use it in future to do us Justice in Case of need. Therefore, having no doubt that you have kept it, I beg you to be good enough to place it in the hands of the Reverend Father superior, to whom I have written to ask you for it on my behalf. It is the last favor and the only necessary request that I can ask from you before your departure from This country. I would myself have gone in person to ask you for it, on the kind invitation that you and Madame have been good enough to send me to Go down below, in order to give myself the Consolation of paying my respects to you, of seeing you, and of conversing with both of you previous to your Return to france—whither his majesty recalls you, to occupy the position of Intendant of Havre and of all its Coasts. But the actual condition of my divided mission, which I must Reunite, does not permit me to leave It while it is divided, in order to give myself such Consolation as That.

“The assurance which you convey to me, in the most obliging manner in the world, that you will always Continue to grant me the honor of your friendship to the Extent of wishing me still to Write to you, in spite of the Distance that there will be between us, about all That shall occur in Our Missions, and to inform you of all the Need that we may have of your assistance,—with the same Confidence as that with which I have informed you of

them during the fifteen years while Canada has enjoyed the happiness of your presence,—such an assurance, I say, was needed by me to mitigate the sorrow that your departure was to Cause me, and to make it more endurable to me. Therefore you will still bear with my letters, and, if the extent and multitude of your occupations allow you a few moments leisure to enable you to honor me with your answers, such an honor will surely



REV. MATHIAS JODOCY, BORN AT OURTHE, BELGIUM, MARCH 1, 1874, ORDAINED FOR THE DIOCESE AT LOUVAIN, BELGIUM, JUNE 29, 1897, BY MSGR. MEERSCHAERT, BISHOP OF OKLAHOMA.

Cause me more pleasure than I deserve. The whole of your family—yourself, Madame, Messieurs your Children, and, above all, our little missionary—will ever be Dear to me. I shall Never forget What I owe to you; and, if I can render you no other service, I can at least assure you of That of my prayers, and of the

sacrifices that I shall offer to God on the Altar for your Preservation, for your prosperity, and for the happy administration of your Intendance, with all the success that you can Desire. I remain with all the esteem and all the Respect that you deserve,

Monseigneur,

your very humble and  
very obedient servant,

signed, Etienne De Carheil,  
of the Society of Jesus.

own country; and by Restoring the fort of Cataracouy for his benefit,—They have completely Changed their minds, and no longer look upon Detroit in any other light than That of an Enemy's country, where they can have no Wish to dwell, and where there can be no security for them. And assuredly they cannot think or judge otherwise; so that Those of the huron nation who remain Here, and who do not wish to go to detroit, mistrust Those who have gone to Settle there, and



MARQUETTE IN 1852

"In speaking of the detroit Establishment, I forgot to tell you that, during the whole time while the war lasted, the savages desired That Establishment at detroit; because They always supposed that the destruction of the Iroquois was desired and that by his Destruction They would peaceably enjoy all the lands in his Country. But since they have found that, far from wishing to destroy him, we thought only of sparing and Preserving him; of befriending him, by giving him land in what they considered As their

Think that they intend to go there in order to Surrender to the Iroquois, so as to join in the Trade with the English."<sup>9</sup>

We confess that we hesitated producing this spicy letter as a whole.<sup>10</sup>

But it portrays the evils which finally determined the Jesuits to give up the fight, in such distinct colors, that we deem it necessary to justify their act of abandoning the mission. Nor were the above

<sup>9</sup> Relations, Vol. 65, pp. 189-253.

<sup>10</sup> Some of the most offensive parts were omitted.



causes all. Father Carheil's wishes were in the main complied with, the garrison was withdrawn, but he had not counted upon other unforeseen consequences. Cadillac, once established at Ponchartrain fort, through his emissaries and by dint of presents and promises induced the best element to leave St. Ignace and settle at Detroit. Almost four years the Jesuits watched their mission being gradually depleted until nothing but the very worst Indians and French were left to them. To waste their zeal and energies on them would have been useless. With the sanction of the superiors, Carheil and Marest, stripped the venerable chapel of all its portable ornaments, and to save it from desecration made a grand bon fire of it. While the flames were still licking up

the last vestige of what was once the memorable Jesuit Mission of St. Ignace, the two good Fathers, with saddened hearts pushed off the shore their canoes. Father Carheil returned to Quebec, while Father Marest went to the Sioux.

After the abandonment of the St. Ignace mission by the Jesuits only some non-Christian Indians and lawless French remained. Soon, however, those who had moved to Detroit at Cadillac's persuasion became dissatisfied, all his ma-

terial inducements were not able to hold them back, and they commenced to return in small and large parties, just as they had left. This unexpected turn of things greatly alarmed Governor de Vaudreuil who at once besought the Jesuits to resume their mission. Father James Marest was the first to return. He took up his residence at the old mission in St. Ignace.



THE LAYING OF THE CORNER STONE TO THE ST. PAUL'S CHURCH AT NEGAUNEE, NOVEMBER 10, 1867.

For this we have the authority of Charlevoix<sup>11</sup> who, on his observation trip through the French possessions, arrived on the 21st of June, 1721, in St. Ignace de Michilimackinac. Among his impressions of the place he says that,

<sup>11</sup> Pierre Francois Xavier de Charlevoix, S. J., was commissioned by the French Government, in 1720, to make a tour of observation through the French possessions in America. This trip he describes in his *Histoire et description generale de la Nouvelle France, avec le journal historique d'un voyage fait par ordre du roi dans l'Amerique Septentrionale*, Paris, 1744.

"the fort is preserved, also the house of the missionaries, who are not much employed at present." If he had meant "New Mackinac" he would not speak of it as being "preserved" because it was occupied—(if already built at that time). He likewise clearly conveys the impression that the Jesuits were there, although "not much employed." It is hard to say whether or not they built up another

inaw City. We have our positive doubts as to that. The post might have been re-established in 1712 but we doubt whether it was built at once on the northern point of the Lower Peninsula. The church was not, that is sure, and we have the following reasons which militate against an adverse assumption.

A note made by Du Jaunay in 1743, on page seven of the baptismal record first arrests our attention. One, Marie Constance, legitimate daughter of Joseph Hains, was baptized, May 20, 1742, by the same priest and he makes a memorandum that she died on August 10, 1743, and was the "first buried from the new church." Such obituary notes are frequent by the same missionary, but in this instance he was most probably induced to make it because the church was built by *her father* who was *maitre-charpentier*—master carpenter—at the fort, as is, duly recorded in the baptismal entry of his daughter, and because of the fact that she was the first buried from it.

This established, beyond doubt, the fact that the church, which was, later on, 1781, moved to Mackinac Island, was built in 1741. Nor can the objection be made valid that possibly this was a second and more substantial edifice, because this same missionary started the register of which more will be said below, inscribing on the title page: "Register of Baptism administered to the French at the mission of St. Ignace at Michilimackinac." The first six pages are abridgements of baptisms from the 28th of August, 1695, to August 27th, 1741, taken from another record and terminates with the remark: "Le Registre d' ou cet abregé



ST. PAUL'S CHURCH AND RECTORY, NEGAUNEE.

chapel, but if they did it was only a temporary affair—a bark chapel at its best.

Commonly it is accepted that the new fort was established under De Louvigny, in 1712, but not at the old site on the northern point, but on the apex of the Lower Peninsula, known today as Mack-

est tiré subsiste dans les archives de cette mission. *Suit le nouveau Registre.* At the end of a similar abridgement of marriages is an identical annotation only that the last sentence reads: "*Suit le Registre des nouveau Mackinac.*" If entries that follow are made at "new Mackinac" those that precede must have been made at "old Mackinac," that is St. Ignace. The first entry at "new Mackinac" is made upon the 24th of October, 1741, and the last at St. Ignace on the 27th of August, 1741. A difference of not quite two months. To this comes the note referring to Joseph Hains' daughter's birth, and first burial from the new church and we have the fact established beyond reasonable dispute.

A word about the record from which we have drawn much information, will not be here out of place. It is the oldest church register in the diocese and commences with an abridgement of entries from August 28, 1695. From the comparison of writings, it would appear that it was begun by Father Du Jaunay who made the abridgement from a former register said to be preserved in the archives of the parish, but now long ago lost track of. The pious missionary consecrated it to its use with a most befitting: "*In nomine Patris et Filii et Spiritus Sancti*" inscribed on the very top. The title page is "*Registre des Baptêmes*

*administres aux François dans la mission de St. Ignace de Michilimackinac.*" *Aux François* (an obsolete form for Français) may mean that baptisms of savages were not recorded at all or that a special register was kept for them. We rather think that a full register was kept, but that Père Du Jaunay copied the names of the French only, because one single baptism that of Antoine Mênard, son of Maurice Mênard, deceased, on the 28th of August, 1695, appears prior to 1712, the year of the return of the Jesuits. Second entry,



ST. PAUL'S SCHOOL AND CONVENT OF ST. JOSEPH SISTERS AT NEGAUNEE.

September 27th, 1712, registers the baptism of Daniel Villeneuve. This abridgement gives only date of baptism, name of the baptized, and of the parents, but does not mention the priest who conferred the sacrament and for that reason it loses all historic value. The first entry, contemporaneous with the register, is the baptism of one Louis Joseph Chaboyer, on October 4, 1741, by Jean Baptiste Lamorinie, a missionary of the Society of Jesus.



On the reverse side of the book are recorded marriages. Of these also an abridgement is made, the last being on August 30, 1741; it terminates with the

tlers, Indian and white, who made up the population of the mission. Chastity was not rated high,—as Judge Brown remarks. “Natural” child, by “savage mothers,” or “of an unknown father” is a frequent descriptive qualification used by the recording missionary. Disheartening as this condition must have been to the missionaries, they labored hopefully combatting steadfastly this dissoluteness of morals. And not without telling effect. This record, from the first to the last page, marks the gradual improvement something like a child’s penmanship book. The people were so thoroughly instructed in the nature of marriage and the necessity of the sacrament of baptism, that even in the absence of a missionary they privately christened their children, and solemnized civil marriages before witnesses and some local authority,



RE. REV. MSGR. CHARLES LANGNER, BORN AT DEUTSCH-PIEKAR, DIOCESE OF Breslau, GERMANY, JUNE 28, 1843, ORDAINED BY BISHOP MRAK, JULY 23, 1869.

remark: “*Suit le Registre des nouveaux Mackinac.*”

From these registers we glean interesting facts about the character of the set-

even the commander of the fort. Both such events were carefully placed on church records, to be afterwards, at the first visit of the missionary, solemnized accord-



THE INVESTITURE OF MSGR. LANGNER.

1—Rev. J. G. Dwyer, 2—Rev. J. M. Langner, 3—Rev. J. H. Langner, 4—Rev. J. M. Langner, 5—Rev. J. M. Langner, 6—Rev. J. M. Langner, 7—Rev. J. M. Langner, 8—Rev. J. M. Langner, 9—Rev. J. M. Langner, 10—Rev. J. M. Langner, 11—Rev. J. M. Langner, 12—Rev. J. M. Langner, 13—Rev. J. M. Langner, 14—Rev. J. M. Langner, 15—Rev. J. M. Langner, 16—Rev. J. M. Langner, 17—Rev. J. M. Langner, 18—Rev. J. M. Langner, 19—Rev. J. M. Langner, 20—Rev. J. M. Langner, 21—Rev. J. M. Langner, 22—Rev. J. M. Langner, 23—Rev. J. M. Langner, 24—Rev. J. M. Langner, 25—Rev. J. M. Langner, 26—Rev. J. M. Langner, 27—Rev. J. M. Langner, 28—Rev. J. M. Langner, 29—Rev. J. M. Langner, 30—Rev. J. M. Langner, 31—Rev. J. M. Langner, 32—Rev. J. M. Langner, 33—Rev. J. M. Langner, 34—Rev. J. M. Langner, 35—Rev. J. M. Langner, 36—Rev. J. M. Langner, 37—Rev. J. M. Langner, 38—Rev. J. M. Langner, 39—Rev. J. M. Langner, 40—Rev. J. M. Langner, 41—Rev. J. M. Langner, 42—Rev. J. M. Langner, 43—Rev. J. M. Langner, 44—Rev. J. M. Langner, 45—Rev. J. M. Langner, 46—Rev. J. M. Langner, 47—Rev. J. M. Langner, 48—Rev. J. M. Langner, 49—Rev. J. M. Langner, 50—Rev. J. M. Langner, 51—Rev. J. M. Langner, 52—Rev. J. M. Langner, 53—Rev. J. M. Langner, 54—Rev. J. M. Langner, 55—Rev. J. M. Langner, 56—Rev. J. M. Langner, 57—Rev. J. M. Langner, 58—Rev. J. M. Langner, 59—Rev. J. M. Langner, 60—Rev. J. M. Langner, 61—Rev. J. M. Langner, 62—Rev. J. M. Langner, 63—Rev. J. M. Langner, 64—Rev. J. M. Langner, 65—Rev. J. M. Langner, 66—Rev. J. M. Langner, 67—Rev. J. M. Langner, 68—Rev. J. M. Langner, 69—Rev. J. M. Langner, 70—Rev. J. M. Langner, 71—Rev. J. M. Langner, 72—Rev. J. M. Langner, 73—Rev. J. M. Langner, 74—Rev. J. M. Langner, 75—Rev. J. M. Langner, 76—Rev. J. M. Langner, 77—Rev. J. M. Langner, 78—Rev. J. M. Langner, 79—Rev. J. M. Langner, 80—Rev. J. M. Langner, 81—Rev. J. M. Langner, 82—Rev. J. M. Langner, 83—Rev. J. M. Langner, 84—Rev. J. M. Langner, 85—Rev. J. M. Langner, 86—Rev. J. M. Langner, 87—Rev. J. M. Langner, 88—Rev. J. M. Langner, 89—Rev. J. M. Langner, 90—Rev. J. M. Langner, 91—Rev. J. M. Langner, 92—Rev. J. M. Langner, 93—Rev. J. M. Langner, 94—Rev. J. M. Langner, 95—Rev. J. M. Langner, 96—Rev. J. M. Langner, 97—Rev. J. M. Langner, 98—Rev. J. M. Langner, 99—Rev. J. M. Langner, 100—Rev. J. M. Langner.

ing to the rites of the Church. This is so well demonstrated, as we have observed in our relation of Mackinac Island, that in most of the baptisms the missionary "supplied the ceremony" or "baptized under the condition." And of a civil marriage contract we have the finest specimen, which, to quote Judge Brown, it could hardly have been better expressed had it been drawn by a doctor of the Sor-



REV. JOSEPH LAMOTTE, BORN IN BAVARIA, AUGUST 6, 1869, ORDAINED IN MARQUETTE BY MSGR. EIS, JUNE 17, 1905.

bonne. On page twenty-nine is the record, of which Mr. Brown makes the following excellent translation: "In the year 1779, the first of January, before noon, we, the undersigned, on the part of Sieur Charles Gautier de Vierville, Lieutenant-Captain and interpreter of the King, son of Claude Germaine de Vierville and of Therese Villeneuve, his fath-

er and mother, deceased, and of Magdelaine Chevalier, daughter of the late Pascal Chevalier and of Madeline Darch Eveque, her mother; in order to confirm the alliance which a virtuous love mutually leads them to contract together, and to crown the fires that mutual tenderness has lighted in their hearts, before our Mother, the Holy Church, of which they are members, and in the bosom of which they wish to live and die, have gone to the house of Sieur Louis Chevalier, uncle of the future bride, to remove every obstacle to their desires, and to assure them, so far as in us lies, of days full of sweetness and of repose. There, in the presence of the future husband and wife, of their relations and of their friends, we have placed upon them the following conditions, namely: The said future husband, in the dispositions required by the Holy Roman Church, and according to the order which she has imposed upon her children, promises to take for his wife and legitimate spouse Magdelaine Chevalier, who, upon her part, receives him for her husband and legitimate consort, having the full and entire consent of all their relatives. In virtue of this, the husband (taking the wife with all her rights for the future in that part of her heritage which is due to her, and which must be delivered to her at the first requisition, to be held in common), in order to increase the property of his bride, and to show by it the extreme tenderness which he has for her, settles upon her the sum of a thousand crowns, taken from the goods which they shall acquire together—in order to provide for the necessities which the accidents of life may perhaps cause to



arise. The future spouses, to assure for the alliance which they are contracting—peace, repose and the sweets of well-being to the last moment of their lives—will and consent, in order that they may taste without trouble the felicity that they look for, that their property should be possessed by a full and entire title by the survivor after the death of one or the other, to be given after the death of such survivor to their children, if Heaven, favorable to their desires, accords them these worthy fruits of their mutual love; but if the survivor wishes to contract a new alliance, in that case the contracting party must account to inheriting children, and divide with them. If Heaven, deaf to their voice, shall refuse them a legitimate heir, the last survivor may dispose of all the goods according to his or her will or pleasure, without being molested by the relatives either of one or of the other. This, they declare, is their will while waiting to approve and ratify it before a notary, and to supplement the ceremonies of marriage by a priest, when they shall have the power to do it.”

The Catholic Directory for 1835 shows that Michigan had at that time, according to the latest census of five years previous, a population of thirty one thousand, including seventeen slaves. This goes to show that slavery was not on the increase in Michigan, while the Mackinac post had half as many or perhaps fully as many as early as 1742. Father Du Jau-nay baptized on the vigil of Pentecost, May 12, 1742, two belonging to Monsieur de Blainville, commanding officer of the post. Being *sufficiently instructed* they were christened and given the

THE CITY OF ISHPEMING.



names of Jean Baptiste François and Joseph respectively, the former about twelve and the latter fifteen years old. Slaves were quite common at the post. To judge from the word "panis" or "panise" to signify the sex, they were mostly Indians of the Pawnee tribe, hence the gallicized word "panis." Nor were they confined only to that race. Upon page eight, Father Coquariz certifies to baptizing, on January 10th, 1743, a daughter of Boncoeur, a negro, and of

Virendreye, upon his safe return from the extreme West, the said child being well instructed and asking baptism. His godfather was Sieur Etienne Chenier and his godmother Charlotte Parent. Done at Michilimackinac the day and year aforesaid. P. Du Jaunay, missionary of the Society of Jesus."

Another entry of the same character occurs upon page fifty-nine: "Today, Holy Saturday, the 10th day of April, in the year 1762, I have solemnly baptized



THE ST. JOHN'S CHURCH, ISHPERING, MICH.

Margaret, a negress, belonging to Sieur Boutin, obliged to winter at Mackinac on his way to Illinois.

A most interesting fact is revealed by these records that the mission was also in possession of slaves. On top of page twenty-nine is the following entry: "This 6th day of April (1750) the Feast of the Annunciation of the Blessed Virgin, I have solemnly baptized in the church of this mission Jean François Regis, a young slave of about seven years given through gratitude to this mission last summer, by Monsieur le Chevalier De la

a young negro about twenty years old, belonging up to the day before yesterday to this mission; sufficiently instructed even to serve Holy Mass. After which he made his first Communion. In baptism the name of Pierre was given him. His godfather was Jean Baptiste called Des-Noyers, voyageur, and his godmother Mdlle. Martha Cheboyer. Done at Machilimakinac the day and year aforesaid, P. Du Jaunay etc." It was a gracious and indeed a symbolic act, to give the poor negro his freedom just before his baptism.

The Jesuits being induced to return to their mission, did not like the transfer of the post from the upper to the lower point and held out over twenty-five years at their old stand, until the government offered them a substantial inducement in the shape of a log-church and dwelling for them within the palisade surrounding

the fort. The removal must have taken place in September of 1741. Here Du Jaunay and Lamorinie continued their labors and from 1742, in place of the latter, Père Coquarz was stationed there for one year. The winter of 1751-2 Father Lamorinie again spent at Mackinac and was succeeded in October (1752) by Père M. L. Lefranc, who was left alone in charge of the mission from June 1754 to August of the following year, when Du Jaunay returned. These two missionaries labored together until July 1761 when Père Lefranc was withdrawn.

In 1760 the fortunes of Mackinac began to change. On September 9th, 1760, French arms were defeated and all French-Canadian territory surrendered to the British together with all the posts on the Great Lakes including Mackinac. Langlade, who was in command of the post, received the following letter from Marquis de Vaudreuil:

"Montreal, Ninth of September, 1760.

"I inform you, sir, that I have to-day been obliged to capitulate to the army of General Amherst. This city is, as you know, without defenses. Our troops were considerably diminished, our means and resources exhausted. We were surrounded by three armies amounting in all to twenty thousand men. General Amherst was, on the sixth of this month, in sight of the walls of this city, General Murray within reach of one of our suburbs and the army of Lake Champlain was at La Prairie Longueil.

"Under these circumstances, with nothing to hope from our efforts, nor even from the sacrifice of our troops, I have advisedly decided to capitulate to General

Amherst upon conditions very advantageous for the colonists, and particularly for the inhabitants of Michilimackinac. Indeed, they retain the free exercise of their religion; they are maintained in the possession of their goods, real and personal, and of their peltries. They have also free trade just the same as the proper subjects of the king of Great Britain.

"The same conditions are accorded to



REV. A. J. KULL, BORN IN PHILADELPHIA, A. D. 1851, ORDAINED BY ARCHBISHOP WOOD AT ST. CHARLES SEMINARY, FEBRUARY 20, 1870.

the military. They can appoint persons to act for them in their absence. They, and all citizens in general, can sell to the English or French their goods, sending the proceeds thereof to France, or taking them with them if they choose to return to that country after the peace. They retain their negroes and Pawnee Indian slaves, but will be obliged to re-



store those which have been taken from the English. The English General has declared that the Canadians have become the subjects of His Brittannic Majesty, and consequently the people will not continue to be governed as heretofore by the French code.

"In regard to the troops, the condition has been imposed upon them not to serve during the present war and to lay down their arms before being sent back to France. You will therefore, sir, assem-



ST. JOHN'S PAROCHIAL SCHOOL, ISHPERING, MICHIGAN

ble all the officers and soldiers who are at your post. You will cause them to lay down their arms, and you will proceed with them to such seaport as you think best, to pass from thence to France. *The citizens and inhabitants of Michilimackinac will consequently be under the command of the officer whom General Amherst shall appoint to that post.*

"You will forward a copy of my letter to St. Joseph and to the neighboring posts, in order that if any soldiers remain there they and the inhabitants may conform thereto.

"I count upon the pleasure of seeing you in France with all your officers.

"I have the honor to be very sincerely, Monsieur, your very humble and very obedient servant,

"Vaudreuil."<sup>12</sup>

The English did not arrive till 1761; on the 28th of September, the fleur-de-lis was hauled down and the union jack unfurled for the first time over Michilimackinac. Lieutenant Leslie, of the Royal American Regiment with one sergeant,

one corporal, one drummer, and twenty-five privates, all of the same regiment, constituted the first garrison.<sup>13</sup>

Captain Etherington superseded his fellow officer in command shortly after.

What ever may have been the causes, the Indians abominated the new regime. They were

not dealt with by the new masters in as friendly manner as by the French who had given them food and clothing, guns and ammunition, and assisted them in all their needs. The English simply disdained to cultivate the Red-men's friendship at such cost. This was enough to wake in their hearts thoughts of revenge which eventually ripened into plans and final execution. On the 2nd of June, 1763, they treacherously surprised the garrison and only few

<sup>12</sup> The Parish Record, by O. Brown.

<sup>13</sup> Kelton, Annals of Mackinac p. 37.

escaped the tomahawk and the scalping knife. Among these was Commander Etherington himself. To communicate the disastrous affair and likewise to obtain speedy help he requested Father Du Jaunay to be the bearer, with consent of the Indians, of the following message to Major Gladwin at Detroit:

"Michilimackinac, 12 June, 1763.

Sir:

Notwithstanding that I wrote in my last, that all the savages were arrived, and that every thing seemed in perfect tranquility, yet on the 2d instant, the Chippewas, who live in a plain near this fort, assembled to play ball, as they had done almost every day since their arrival. They played from morning till noon; then throwing their ball close to the gate, and observing Lieut. Lesley and me a few paces out of it, they came behind us, seized and carried us into the woods.

"In the mean time the rest rushed into the Fort, where they found their squaws, whom they had previously planted there, with their hatchets hid under their blankets, which they took, and in an instant killed Lieut. Janet and fifteen rank and file, and a trader named Tracy. They wounded two, and took the rest of the garrison prisoners, five (seven, Henry) of whom they have since killed.

"They made prisoners all the English Traders, and robbed them of everything they had, but they offered no violence to the persons or property of any of the Frenchmen.

"When that massacre was over, Messrs. Langlade and Farli, the Interpreter, came down to the place where Lieut. Lesley and I were prisoners; and on their giving themselves as security to

return us when demanded, they obtained leave for us to go to the Fort, under a guard of savages, which gave time, by the assistance of the gentlemen above-mentioned, to send for the Outaways, who came down on the first notice, and were very much displeased at what the Chippeways had done.

"Since the arrival of the Outaways they have done every thing in their power



ST. JOSEPH'S (FRENCH) CHURCH, ISHPERING, MICH.

to serve us, and with what prisoners the Chippeways had given them, and what they have bought, I have now with me Lieut. Lesley and eleven privates; and the other four of the Garrison, who are yet living, remain in the hands of the Chippeways.

"The Chippeways, who are superior in number to the Ottaways, have declared in

Council to them that if they do not remove us out of the Fort, they will cut off all communication to this Post, by which means all the Convoys of Merchants from Montreal, LaBaye, St. Joseph, and the upper posts, would perish. But if the news of your posts being attacked (which they say was the reason why they took up the hatchet) be false, and you can send up a strong reinforcement, with provisions, &c., accompanied by



REV. E. P. BORDAS, BORN IN THE DIOCESE OF LIMOGES, FRANCE, OCTOBER 12, 1843; ORDAINED IN POITIERS, BY CARDINAL PIE, IN 1870.

some of your savages, I believe the post might be re-established again.

"Since this affair happened, two canoes arrived from Montreal, which put in my power to make a present to the Ottawa nation, who very well deserve any thing that can be done for them.

"I have been very much obliged to

Messrs. Langlade and Farli, the Interpreter, as likewise to the Jesuit, for the many good offices they have done us on this occasion. The Priest seems inclinable to go down to your post for a day or two, which I am very glad of, as he is a very good man, and had a great deal to say with the savages, hereabout, who will believe every thing he tells them on his return, which I hope will be soon. The Outaways say they will take Lieut. Lesley, me, and the Eleven men which I mentioned before were in their hands, up to their village, and there keep us, till they hear what is doing at your Post. They have sent this canoe for that purpose.

I refer you to the Priest for the particulars of this melancholy affair and am, Dear Sir,

Yours very sincerely,

(Signed) Geo. Etherington.

To Major Gladwyn.

"P. S. The Indians that are to carry the Priest to Detroit will not undertake to land him at the Fort, but at some of the Indian villages near it; so you must not take it amiss that he does not pay you the first visit. And once more I beg that nothing may stop your sending of him back, the next day after his arrival, if possible, as we shall be at a great loss for the want of him, and I make no doubt that you will do all in your power to make peace, as you see the situation we are in, and send up provision as soon as possible, and Ammunition, as what we had was pillaged by the savages.

Adieu.

Geo. Etherington." <sup>11</sup>

<sup>11</sup> Parkman, *The Conspiracy of Pontiac*, Vol. II, pp. 366-368. For an inexpensive narrative of the massacre and the escape of Henry and others, see Dr. John R. Bailey's "Mackinac."



Father Jaunay's trip proved ineffective. When he reached Detroit he found the fort besieged and he returned to Mackinac without delivering his message. Another missive of the same nature to the commander at Green Bay was more successful. Lieutenant J. Gorell arrived with regulars, traders and Indians, and effected the release of the prisoners, who eventually made their way to Montreal.

The fort and the mission church were left unharmed. Father Du Jaunay continued in this mission until the 3rd of

July, 1765; this being his last entry.

Although the post was not abandoned, there seems to have been no stationary priest there after Father Du Jaunay left. In 1768, Father Gibault, styling himself "Vicaire General de la Louisianne" and of Illinois, holding that title from the Bishop of Que-

bec, visited the mission on his way to Illinois. In 1775 he made another brief visit. In 1776 and 1777, Father Payet was there for two months in the summer of each year. In May, 1781 the Gross Isle of the French called by the English the Isle of Mackinac was purchased by them and the fort removed to the Island. The church was also transferred to the Island the same spring. Subsequent history of the mission is given under "Michilimackinac."

We must return, in our narrative, to

St. Ignace. The old mission site remained practically deserted after the removal of the mission to the Lower point in 1741. The prominence of the trading post at Mackinac attracted the attention of home-seekers. The untrustworthy character of the Indian was a powerful argument to them to settle where not only marketable provisions and dry goods could be had, but where in case of exigency protection was afforded them. The Island was overrun by lazy half-breeds and these the industrious settler



THE OLD MISSION CHURCH AT CLARKSBURG.

was inclined to shun. To dwell within sight of the nation's flag unfurled over Fort Holmes was sufficient guaranty of safety to the early homesteader. According to the best traditions the ubiquitous Irishman, John Graham, a survivor of the Hudson Bay massacre, broke in upon St. Ignace in 1818. Louis Grondin came from Canada in 1822 and two years later his brother Pierre Grondin followed. Other contemporary settlers were: François Perreault, Michel Jeandreau, Michel Annaud, Louis Charbon-

neau, Jean Baptiste Lajeunesse, Isais Blanchette, Louis Martin, François Truquette, Charles Cettandre, François De Fevere and the Americans, Hobbs, Puffer and Rousey, soldiers of the Revolution. The McNallys, Chambers and Murrays came in 1847-48-49. Their spiritual wants were attended to from Mackinac Island until 1836 when they considered their number strong enough to have a church of their own. Father Bonduel, the pastor, willingly acceded to



SACRED HEART CHURCH, CHAMPION, MICH.

their wishes and commenced the erection of a chapel. Squared timbers were in readiness in the spring of 1837 and with the closing of the year Mass was celebrated in the new edifice. The first child baptized in the new church was Agnes Labutte, January 1st, 1838. After Father Bonduel, 1838, the priests from the Island, in their succession, Santelli, Skolla, Van Renterghem and Piret, attended the mission. Father Pierz from Arbres Croche, resided in St. Ignace dur-

ing Father Piret's temporary absence from January 15th to June 6, 1852. The first resident pastor having charge only of St. Ignace, was Rev. S. Carié, a French priest, whom Bishop Baraga engaged on his first trip as bishop to Europe in 1854, but who arrived a year later on account of not being able to obtain the release from his French Ordinary. He remained in St. Ignace from December 5, 1855, until March 22, 1856. The complex of services to the mission, for almost

twenty years is a varied one, viz: Rev. E. L. M. Jahan, from June 9, 1856, to July 12, 1857, from Mackinac Island.

Rev. A. D. J. Piret, from December 6, 1857 to September 15, 1868, as resident pastor.

Rev. Charles Magnée, a resident priest only a few weeks in September, 1868.

Rev. Mathias Orth, resident pastor, from November 5, 1868, to November 28, 1869.

Rev. Nicholas L. Siffrath, from Cross Village, residing

at the mission from January 30th to April 9, 1870.

Rev. C. Varry, S. J., from the Sault, residing, from September 4th to September 18, 1870.

Rev. M. Orth, from February 6th, to May 6, 1871, residing. At this period trouble arose between the pastor and people, and Bishop Mrak, to restore order, was obliged to take hold of the congregation during June of 1871. On the 29th of that month, he appointed Father L. Lebouc to the pastorate who remained

until the 8th of April, 1872. An interregnum of nineteen months followed during which Father Moise Mainville, from the Island, and in August, 1873, Bishop Mrak himself served the mission. On November 17, 1873, Rev. Father Edward Jacker became the regular pastor, but resided on Mackinac Island until summer 1876, when he removed to St. Ignace.

Father Jacker, known through the diocese as a saintly man and scholar, divided his time between ministrations and historical researches which unwittingly suggested themselves. Most anxious to locate the site of the first Jesuit Mission he studied and read anything bearing on the question and queried among the oldest Indians about the fragmentary traditions which still existed among the descendants of Father Marquette's flock. Not until 1877 did he receive any encouragement of realizing his hopes. From the inquiries among the Indians he first located the site of the ancient Indian village. This gave him more hope and courage as it engaged the general interest of the people in his find. The trail once found was assiduously followed to the very foundations of the historic chapel. The story of the discovery is told by Mr. David E. Murray in a letter to Rev. Samuel Hedges, author of a quaint little book on "Father Marquette and his place of burial at St. Ignace, Michigan." By kind permission of

the author we give the letter in full as quoted above.

"The finding the site of the chapel and burial-place of the great missionary and explorer, Marquette, after having been lost sight of for nearly two hundred years came about in the following manner. In May, 1877, my father, Patrick Murray, since deceased—was having cleared, for garden purposes, ground near his home. The ground was covered with closely growing balsam, spruce and juniper trees,



CHAMPION, MICHIGAN.

such as cover the hills around the city today. When work had been completed it exposed to view the foundation of a 36x-40 building with narrower part facing the lake. This foundation of flat limestone, such as would be used in lining up a log building, stood up so distinctly from the ground around that it could not but command attention.

"Outside of the line of the foundations, near the northwest and southwest corners were two heaps of stone evidently the ruins of two stone fire-places and chimneys. There had been no building on



this ground, within memory of any living person; and trees that had stood there went to show that time had been long and the years many since any structure could have been there. My father, knowing from the history of this region that somewhere in St. Ignace had stood the mission chapel of the Jesuits, and in which Marquette had been laid, when brought here from the east shore of Lake Michigan, by the Indians, in 1677, and

ground be left as it was, until he could secure records relating to the mission, and if possible, a map of place showing location. These he secured later in the Relations and La Honton's Travels, records which went to show that it was the site of the old church even to the distance from the water and the two heaps of stone were the ruins of fire-places of living departments on N. W. corner, and work-shop on S. W. corner from the

chapel. In the meantime, we, living within a few feet of the site found crucifixes of various designs, beads, rings, etc., some of which we still have and some we gave away, at the time of the discovery. On what was the site of the work-shops in poking around in the ground we unearthed pieces of old iron, scraps of copper, etc., which went to still further show that it was the old mission. Also we found and still have the front face of a small lock and



PAROCHIAL RESIDENCE, CHAMPRON, MICH.

further, the traditions among old French and Indians pointing to the head of the bay as the place (where, as they said, a great bishop was buried) decided not to disturb the ground until investigation could be made, believing that he had really struck the site of the old chapel. He immediately sent for Rev. E. Jacker, parish priest at this time, and an Indian Missionary as well. Father Jacker, convinced in belief that the site of the old mission which he and others had looked for had been found, requested that the

from the design of it and where it was found we conclude that it is part of the tabernacle lock. After all doubt had been removed as to its being the site of the mission from records, and the various finds around—the next thing in order was to find out if Marquette's remains still rested there, or were they moved when the Mission was abandoned in 1706 and that no account had been left of such removal. To determine this, in September, 1877, in the presence of a good part of the population of the village

and many strangers from other points, search was started by excavation, within lines of what had been the chapel, beginning at a point in front of same, and where there was a slighter depression in ground, on the theory that a grave, in years, would become a depression. Work was carried on there, and all around, until the cellar in the west end was reached. There, when the debris had been removed, the level earth-floor of a cellar was found. Digging down a few feet below the level of the floor and in the west end of it, pieces of birch-bark were unearthed, and these pieces of bark were pulled from blackened sand. There came with them pieces of bones, which were what the crowd was looking for. A little further digging and the almost intact birch-bark bottom of the box, of which the pieces had evidently formed top and sides, was found. This bottom piece rested on three pieces of decayed cedar. These pieces of cedar still held their full form and outline, but broke up into small pieces, when picked up. The bottom bark was cemented into place by mortar, which was still intact—all this is in accordance with how Marquette had been buried, and Father Jacker, and those working with him, decided that they had found all that had not turned to dust of the Missionary. Darkness was coming on, work was concluded, Father Jacker taking charge of what had been found. The next day Joseph Marley, digging around in the west end of the cellar, where it had caved in on the previous evening, found more pieces of bones from a human frame, including pieces of skull-bone. These were taken to Father Jacker and kept with the rest. The bones

found were disposed of by sending part of them to Marquette College, in Milwaukee, and placing the balance in a vault under a monument erected by the people of the town, in 1882, on the spot where the bones were found.

"There exists no doubt in the mind of anyone who lived here at the time of the



REV. ALEXANDER HASENBERG, BORN AT COLOGNE-POLL, MAY 11, 1871, ORDAINED THERE JULY 18, 1898, BY BISHOP VERTIN.

discovering of the site, that the various proofs as they came to light demonstrated that here was the resting place of the great missionary and explorer. The oldest Indian in the country, Joseph Nisatayp, comes to pray at the grave, and I think, because of the knowledge that exists with his people that, as they put it,

a great Bishop was buried on this spot, and not because of the finding of an unknown grave.

"The land on which the Mission chapel stood is one of the old French claims and in the possession of the Murrays since 1857, coming to them through purchase, from Talbot Dousman—coming to Talbot Dousman from Michael Dousman in 1855, to Michael Dousman from Francis La Pointe in 1828. Francis La Pointe

in an Indian family from the time the old mission was abandoned until 1834, when the present church was built. There is also a tradition or the statement of an old Indian woman, who died a few years ago, that in her childhood, a large cross had stood where the old mission site was found.

"The old chalice, in the church, I know nothing of, except that it is very old and has always, as far as any person knows, been in the present church.

I have tried to learn why the bays are called East Moran and West Moran, and as far as I can learn, a man named Moran lived here at the time they were given their name. It was the same way that Graham Point and Shoal got their names; that is named after one of the early settlers, "Hudson Bay men."<sup>15</sup>

The discovery of the site was made early in May, 1877. To allay the scruples of Mr. Murray, digging was postponed until Bishop Mrak could come down and give his authoritative decision. A correspondent of the *Detroit Evening News* who was



THE CHURCH OF NATIVITY, MICHIGAMME, MICH.

had held it as squatter's claim prior to issue of patent by the U. S. Government in 1830. The chapel site was deeded to the Jesuit College in Detroit, in 1885 in order that the grave of Marquette might be controlled by the Order of which he was a member. In 1889, the city of St. Ignace purchased two lots adjoining the site and turned it into Marquette Park, which is kept up by the city. The old painting which is in the present church, has the tradition back of it, of having been here

on the spot in July, gives the readers of that excellent paper, the following impression of what he saw and heard at that time: "The recent discoveries at St. Ignace. Mackinac, July 12, 1877.—The readers of the *Evening News* will recollect the recently reported discovery at St. Ignace of the site of the

<sup>15</sup> Father Marquette. His place of burial at St. Ignace, Michigan. pg. 98 et seq. This book is well worth reading as it gives a logical argument for the genuineness of Father Jucker's discovery.



mission chapel founded by Father Marquette in 1670, and under the pavement of which his bones were subsequently deposited. The account created considerable sensation among antiquaries. Being in Mackinac, within four miles of St. Ignace, I improved the opportunity to cross over and see for myself what the discoveries amounted to. The little steamer Truscott crosses each afternoon; fare, 50 cents. A few steps from the landing we turn into a potato patch, just beyond which the boy who pilots us suddenly announces, "Here's the place." At first glance, nothing can be observed more than might be noticed on any vacant lot in Detroit. A closer examination, however, reveals a very slight trench about a foot and a half wide, forming a rectangle, 35x45 feet, and located very nearly, if not exactly, with the points of the compass, the longer measurement being in the direction of east and west. At places in this trench rough stones lay embedded in the earth. At the southern side of the space, about nine feet from the western side, is a hole say three feet deep and eight or ten square, and in the southeast corner another smaller hole. Until the present spring, the site has been covered with a growth of young spruce, the clearing off of which led to the supposed discovery. The larger hole is assumed to have been a cellar under the church in which the valuables

are kept; the smaller hole is thought to mark the position of the baptismal font, though why an excavation should be made for it is more than I can conjecture. A few feet west of the rectangle described above are two heaps of stone and earth, evidently the debris of two ruined chimneys. The outlines of the houses to which the chimneys belonged can also be faintly traced.

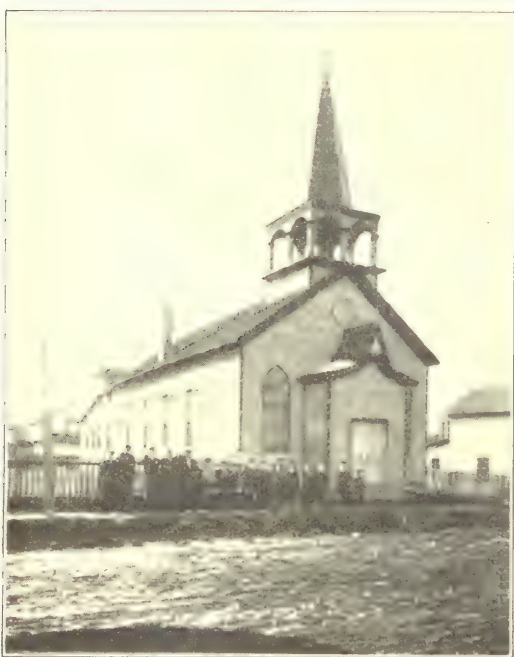
"Mr Murray, the owner of the ground,



REPUBLIC, MICHIGAN.

is a well-to-do Catholic Irishman, owning as he does six hundred acres of land on the Point. He has lived on the place for twenty years past, and before that lived on Mackinac Island. He is inclined to be superstitious and to magnify the mystery to which he believes he holds the key. As illustrative of this, he remarked in my presence, that when he was about to build a cow-house some time ago, his sons wished it located on what he now believes to be the site of the ancient

church but the protecting influences of that sacred spot strangely impelled him to adopt a different location. He is confident that by digging below the surface at the center of the church, the "mcock" of bones would be discovered, but thus far, owing to a difference between himself and the parish priest, not a spadeful of earth has been turned. The priest believes the location to be the correct one, and is anxious to excavate, but Mr. Mur-



THE OLD ST. AUGUSTINE CHURCH, REPUBLIC, MICH.

ray refuses to permit it, without a pledge, that whatever is found shall not be carried away from the Point. He offers to give ground for the erection of a church or a monument on the spot, but insists that the sacred relics, if found, must be left where they have for two centuries rested. The Bishop is expected at St. Ignace shortly, when the question will be laid before him for adjustment.

"Now, as to the probability of the discovery being confirmed by others yet to be made, I must confess to being less sanguine than Mr. Murray and his neighbors. It is certain that the two ruined chimneys alluded to indicate the location of dwellings at some period in the past. Bits of iron, copper and looking-glass found in the debris attest this; but whether the buildings stood fifty years ago or two hundred no one can positively assert. Mr. Murray has known the spot for a quarter of a century, and can vouch for no change having occurred in that time. I think it likely that they are of a much older date. In regard to the assumed church site, I think the probabilities favor the existence there at one time of a building of some sort. Whether it occupied the limits assumed—45x35 feet is less certain, while the existence of the cellar would seem to indicate that it was a dwelling rather than a church. On the other hand, it is certain that the mission was founded in this immediate vicinity, and the Murray farm, as fronting on the most protected part of the bay, and affording the best landing for boats, is certainly as likely a spot for Marquette to have adopted as any. But nothing can be told with any certainty till thorough investigation is made.

"The tradition is that the mission was founded in 1670, that Marquette subsequently visited Wisconsin and Illinois, establishing mission stations as far up the lake as Chicago; that upon his return by way of the eastern shore of Lake Michigan, he died at the mouth of the Père Marquette River, where Ludington now stands, and was buried there. A few

years later his bones were taken up, cleaned and packed in a mocock, or box made of birch bark, and were conveyed with due solemnity back to St. Ignace, where they were permanently deposited beneath the middle of the church. At a still later period, Indian wars broke up the mission, and, to protect the church from sacrilege, the missionaries burned it to the ground.

"I also found in the possession of the present priest of St. Ignace, Father Jacker, a pen and ink sketch, on which I looked with most intense interest. This invaluable drawing gives the original site of the French village, the 'home of the Jesuits,' the Indian village, the Indian fort on the bluff, and, most important of all, very accurately defines the contour of a little bay known as Nadowa - Wikweiamas-hong—i.e., as Mr. Jacker gave it, Nadowa Huron. Wik-weia—here is a bay. Anglice—'Little Bay of the Hurons,' or, according to the Otchipwa dictionary of Bishop Baraga, 'Bad Bay of the Iroquois squaw.' Of

the Indian village there is no trace. Their wigwams, built only of poles and bark, have not left a single vestige. Not so with the French village. You may still see the remains of their logs and plaster, and the ruins of their chimneys. On the supposed site of the house of the Jesuits, some 40x30 feet, are found distinct outlines of walls, a little well and a small cellar. Immediately in the rear of the larger building are the remains of a

forge, where "the brothers" used to make spades or swords, as the occasion might require.

"On further inquiry of the priest, who was equally remarkable for his candor and intelligence, and the length of his beard, I found that the sketch of the house of the Jesuits was taken by him from the travels of La Hontan, originally published in France, but translated and republished in English A. D. 1772. Only a few days after I saw a copy of this very same book in the hands of Judge C. I.



THE PRIEST'S OLD RESIDENCE, REPUBLIC, MICHIGAN, WITH THE CHURCH IN FRONT TORN DOWN.

Walker, of Detroit, and was thus enabled, to my very great satisfaction, to verify the sketch as shown to me by Father Jacker.

"La Hontan says: 'The place which I am now in, is not above half a league distant from the Illinois Lake. Here the Hurons and Onatawas have each of 'em (sic) a village, the one being severed from the other by a single palisade. But the Ontawas are beginning to build a



fort upon a hill that stands but one thousand or one thousand two hundred paces off. In this place the Jesuits have a little house or college, adjoining to a sort of chapel and inclosed with pale, which separates it from the village of the Hurons.' Reference is made to the location in *La Hontan*. Vol. 1, p. 88.

"From that moment I entertained the most sanguine hope that the long-lost



THE ST. AUGUSTINE CHURCH, REPUBLIC, MICH.

grave of the good Marquette would again be found. Greatly did I regret that I could not remain a few days longer, when the exploration would be made in the presence of the excellent Bishop Mrak, and learn what would be the result. I saw nothing whatever in the well-known character of the Bishop, or of the worthy pastor of St. Ignace, to justify even for a moment the least sus-

picion of anything like 'pious fraud.' Monday, September 3, 1877, Bishop Mrak dug out the first spadeful of ground. For a time, however, the search was discouraging. 'Nothing was found that would indicate the former existence of a tomb, vaulted or otherwise,' and the bishop went away. After awhile, a small piece of birch bark came to light, followed by numerous other fragments

scorched by fire. Finally, a larger and well-preserved piece appeared, which once evidently formed a part of the bottom of an Indian wig-wap makak, birch-bark box or mocock. Evidently the box had been doubled, such as the Indians sometimes use for greater durability in interments, and had been placed on three or four wooden sills. It was also evident that the box had not been placed on the floor, but sunk in the ground, and perhaps covered with a layer of mortar. But it was equally evident that this humble tomb had been disturbed, and the box broken into, and parts of it torn out, after the material had been made brittle by the action of fire. This would explain the absence of its former contents, which, says Mr. Jacker, 'What else could we think

—were nothing less than Father Marquette's bones.' But what had become of them? Further search brought to light two fragments of bones—then thirty-six more—finally, a small fragment, apparently of the skull—then similar fragments of the ribs, the hand and the thigh bone. From these circumstances, then, we deduce the following conclusions.

1. That of M. Pommier, the French surgeon, that these fragments of bones are undoubtedly human, and bear the marks of fire.

2. That everything goes to show, 'the haste of profane robbery.'

3. That this robbery was by Indian medicine men, who coveted his bones, according to their belief, as a powerful medicine.

4. That it must have taken place within a few years after the departure of the Jesuits, otherwise when the mission was renewed (about 1708), the remains would most certainly have been transferred to the new church in old Mackinac.

5. That Charlevoix, at his sojourn there in 1721 could hardly have failed to be taken to see the new tomb, and to mention the fact of its transfer in his journey or history.

6. That if we have failed to find all the remains of the great explorer, we have at least found some, and ascertained the fact of his having been interred on that particular spot.

7. That the records answer all the circumstances of the discovery, and that the finding of these few fragments, if not as satisfactory to our wishes, is at least as good evidence for the fact in question as if we had found every bone that is in the human body.

"Such are the leading points in Father Jacker's elaborate narrative, as pub-

lished in the Catholic World, November, 1877. In connection with the article entitled 'Romance and Reality of the Death of Father James Marquette, and the recent discovery of his remains,' by John G. Shea, for which papers I am indebted to the kind courtesy of Mr. Daniel E. Hudson, C. S. C., Notre Dame, Indiana, to whom I return most cordial thanks. While in some respects the results are not quite as satisfactory as might have been desired, yet the determination



THE GRAVES OF FATHER VITALI (TO THE LEFT) AND FATHER FOX (TO THE RIGHT), REPUBLIC, MICH.

of the site of the old homes of the Jesuits, the discovery of the tomb, the recovery in part of the moccasin coffin, and, above all, the finding of some of the bones of Marquette, are all of intense interest to every lover of early Michigan history.

"Marquette, the great explorer, the oldest founder of Michigan, whose grave was found within her borders, and to whom belongs immortal honor, being the discoverer of the Upper Mississippi and

first navigator of the great river. The scattering of his bones, I am well persuaded, is only a symbol of the wider extension of his fame. Already his name is attached to a railroad, a river, a city, a diocese in Michigan; but that is not enough. Some forty years ago, it was foretold by Bancroft, 'that the people of the West will build his monument,' and now the time has fully come when



REV. OWEN J. BENNETT, BORN AT MARQUETTE,  
MAY 7, 1887, ORDAINED AT MARQUETTE JUNE  
17, 1905.

that prophecy will be fulfilled. Lest you might think that I say this merely out of State pride, or as a lover of antiquarian history, I will only add in conclusion that I say it out of a much higher motive, and with reference to a much higher object. In reading the life of Francis Xavier, when a boy, I learned that there were some lessons for Christian laborers from

the lives of the early Jesuits, that neither I nor any other man could afford to overlook. The spirit of union, which was to them so great a source of power, the cheerfulness with which they suffered for the cause that they had espoused; the unlooked for combinations of character in the same individuals, and, above all, the magnetism of personal importance and power by having a definite aim—such, for example, as we find in the good Marquette, belong not to any one church or order of that church, but to man as man, and to the world at large. There is only one regret that I should have in the erecting of such a monument, and that is lest it should be built by our Catholic friends alone. Will they not permit us all to join—Michigan, Wisconsin, Illinois, and the whole Northwest—and do honor to the great explorer in a monument of natural rock (like Monumental Rock, Isle Royale), the materials for which in that immediate vicinity have been so long waiting, apparently, for just such a noble purpose.”<sup>16</sup>

This article reaches somewhat ahead of our argument, as it summarizes towards the end Father Jacker's narrative, but we do not feel that we should abbreviate it, although we let the priest's own story follow in full because he describes with accuracy and in detail the actual digging in search of what might be left of Father Marquette's remains. At the instance of John Gilmary Shea, Father Jacker wrote:

“Mr. David Murray, the owner of the ground in question, had for some time relented so far as to declare that if the chief pastor of the diocese upon his arrival

<sup>16</sup> *Detroit Evening News*, July 1877. Cf. *History of the Peninsula of Michigan*, pg. 66. et. seq.



here, should wish to have a search made, he would object no longer. Last Monday, then (September 3, 1877), Bishop Mrak, upon our request, dug out the first spadeful of ground. On account of some apparent depression near the centre of the ancient building, and mindful of Father Dablon's words, 'I'll fut mis dans un petit caveau au milieu de l'église,' we began our search; but being soon convinced that no digging had ever been done there before, we advanced towards the nearest corner of the large cellar-like hollow to the left, throwing out all along, two or three feet of ground. On that whole line no trace of any former excavation could be discovered, the alternate layers of sand and gravel which generally underlie the soil in this neighborhood appearing undisturbed. Close to the ancient cellar-like excavation a decayed piece of a post, planted deeply in the ground, came to light. The bottom of that hollow itself furnish just the things that you would expect to meet with in the cellar of a building destroyed by fire, such as powdered charcoal mixed with the subsoil, spikes, nails, an iron hinge (perhaps a trap-door), pieces of timber—apparently of hewed planks and joists—partly burned and very much decayed. Nothing, however, was found that would indicate the former existence of a tomb, vaulted or otherwise. Our hopes began to sink (the good Bishop

had already stolen away), when, at the foot of the western slope of the ancient excavations fragments of mortar bearing the impress of wood and partly blackened, and a small piece of birch-bark, came to light. This was followed by numerous others, similar or larger, fragments of the latter substance, most of them more or less scorched or crisped by the heat, not by the immediate action of the fire; a few only were just black-



ST. JOSEPH'S CHURCH, L'ANSE, MICH., ON THE OCCASION OF ITS DEDICATION.

ened, and on one side superficially burned. A case or box of birch-bark, (*une quaisse d'escorce de bouleau*) according to the Relations, once enclosed the remains of the great missionary. No wonder our hopes revived at the sight of that material. Next appeared a small leaf of white paper, which being quite moist, almost dissolved in my hands. We continued the search, more with our hands than with the spade. The sand in which those objects were embedded was considerably blackened—more so in fact

than what should be expected, unless some digging was done here after the fire, and the hollow thus produced filled up with the blackened ground from above. Here and there we found small particles, generally globular, of a moist, friable-substance, resembling pure lime or plaster-of-paris. None of the details of our search being unimportant, I should remark that the first pieces of birch-bark were met with at a depth of about three and a half feet from the present surface, and nearly on a level, I should judge,



ST. JOSEPH'S CHURCH, PEQUAMING, MICH.

with the floor of the ancient excavation. For about a foot deeper down more of it was found, the pieces being scattered at different heights over an area of about two feet square or more. Finally a larger and well-preserved piece appeared, which once evidently formed the bottom of an Indian 'mawkawk' (wigwas—makak—birch-bark box) and rested on clean white gravel and sand. Some of our people, who are experts in this matter, declared that the bark was of unusual thickness, and that the box, or at least parts of it, had been double, such as the

Indians sometimes, for the sake of greater durability, use for interments. A further examination disclosed the fact that it had been placed on three or four wooden sills decayed parts of which were extracted. All around the place once occupied by the box the ground seemed to be little disturbed, and the bottom piece lay considerably deeper than the other objects (nails, fragments of timber, a piece of glass jar or large bottle, a chisel, screws, etc.) discovered on what I conceived to have been the ancient bottom of the cellar. From these two circumstances it seemed evident that the birch-bark box had not (as would have been the case with an ordinary vessel containing corn, sugar, or the like) been placed on the floor, but sunk into the ground, and perhaps covered with a layer of mortar many blackened fragments of which were turned out all around the space once occupied by it. But it was equally evident that this humble tomb—for such we took it to have been—had been disturbed, and the box broken into and parts of it torn out, after the material had been made brittle by the action of the fire. This would explain the absence of its former contents, which—what else could we think? were nothing less than Father Marquette's bones. We, indeed, found between the pieces of bark two small fragments, one black and hard, the other white and brittle, but of such a form that none of us could determine whether they were of the human frame.

"The evening being far advanced, we concluded that day's search, pondering over what may have become of the precious remains, which, we fondly believe, were once deposited in that modest tomb,

just in front of what, according to custom, should have been the Blessed Virgin's altar. Had I been in Father Nouvel's place, it is there I would have buried the devout champion of Mary Immaculate. It is the same part of the church we chose nine years ago for Bishop Baraga's interment in the cathedral of Marquette. The suggestion of one of our half-breeds that it would be a matter of wonder if some Pagan Indians had not, after the departure of the missionaries, opened the grave and carried off the remains *pour en faire de la medicine*—that is, to use the great black-gown's bones for superstitious purposes—this suggestion appeared to me very probable. Hence, giving up the hope of finding anything more valuable, and awaiting the examination by an expert of the two doubtful fragments of bone, I carried them home (together with numerous fragments of the bark box) with a mixed feeling of joy and sadness. Shall this, then, be all that is left us of the saintly missionary's mortal part?

"I must not forget to mention a touching little incident. It so happened that while we people at St. Ignace were at work, and just before the first piece of bark was brought to light, two young American travellers—apparently Protestants, and pilgrims, like hundred of others all through the summer, to this memorable spot—came on shore, and having learned the object of the gathering with joyful surprise, congratulated themselves on having arrived at such a propitious moment. They took the liveliest interest in the progress of the search, lending their help, and being in fact to outward appearances, the most reverential

of all present. 'Do you realize,' would one address the other with air of religious awe, 'where we are standing? This is hallowed ground!' Their bearing struck us all and greatly edified our simple people. They begged for, and joyfully carried off, some little memorials. Isn't it a natural thing, that veneration of relics we used to be so much blamed for?



REV. JOHN HENN, BORN DECEMBER 16, 1860, IN BROOKLYN, NEW YORK, ORDAINED AT ST. VINCENT'S, PENNSYLVANIA, JUNE 20, 1884.

"Some hundred and fifty or two hundred of our people witnessed the search, surrounding us in picturesque groups—many of them, though nearly white, being lineal descendants of the very Ottawas among whom Father Marquette labored in La Pointe du St. Esprit, and



who witnessed his interment in this place two hundred years ago. The pure Indian element was represented only by one individual of the Ojibwa tribe.

"On Tuesday our children were confirmed, and in the afternoon I had to escort the Bishop over to Mackinac Island. Upon my return, yesterday evening, a young man of this place entered my room, with some little keepsake, taken out a few handfuls of ground at a little distance



ST. ANN'S CHURCH, BARAGA, MICH.

from where the box had lain, in the direction of what I presume to have been the Blessed Virgin's altar, and about the height of the ancient cellar floor. The result of his search was of such a character that he considered himself obliged to put me in possession of it. What was my astonishment when he displayed on

my table a number of small fragments of bones, in size from an inch in length down to a mere scale, being in all thirty-six, and, to all appearances, human. Being alone, after nightfall, I washed the bones. The scene of two hundred years ago, when the Kiskakons, at the mouth of that distant river, were employed in the same work, rose up before my imagination, and though the mists of doubt were not entirely dispelled, I felt very much humbled that no more worthy hands should have to perform this office. So long had I wished—and, I candidly confess it, even prayed—for the discovery of Father Marquette's grave, and now that so many evidences concurred to establish the fact of its having been on the spot where we hoped to find it, I felt reluctant to believe it. The longer, however, I pondered over every circumstance connected with our search, the more I became convinced that we have found what we were desirous to discover. Let me briefly resume the train of evidence.

"The local tradition as to the site of the grave, near the head of the little bay; the size and the relative position of the ancient buildings, both in the French Village and the Jesuits' establishments, plainly traceable by little elevated ridges, stone foundations, cellars, chimneys, and the traces of a stockade; all this exactly tallying with La Hontan's plan and description of 1688—so many concurring circumstances could hardly leave any doubt as to the site of the chapel in which Marquette's remains were deposited.

"The unwillingness of the proprietor to have the grave of a saintly priest disturbed proved very opportune, not to say providential. Within three or four

months that elapsed since the first discovery many hundreds of persons from all parts of the country had the opportunity to examine the grounds, as yet untouched by the spade. We had time to weigh every argument pro and con. Among those visitors there were men of intelligence and historical learning. I will only mention Judge Walker, of Detroit, who has made the early history of our Northwest the subject of his particular study, and who went over the ground with the English edition of La Hontan in his hand. He, as well as every one else whose judgment was worth anything, pronounced in favor of our opinion. The balance stood so that the smallest additional weight of evidence would make it incline on the side of certainty as absolute as can be expected in a case like this.

"The text of the Relation, it is true, would make us look for a vault, or small cellar (*ut petit caveau*) in the middle (*au milieu*) of the church. But if anything indicating the existence of a tomb in the hollow towards the left side and the rear part of the chapel were discovered, could we not construe those words as meaning within the church? Besides, it must be remembered that Father Dablon, who left us the account, was not an eye-witness at the interment; nor did he visit the mission after that event, at least up to the time of his writing.

"We know, then, that Marquette's remains were brought to the place in a birch-bark box and there is nothing to indicate that, previously to being interred, they were transferred into any other kind of receptacle. In that box they remained under the catafalco (*sous sa representation*) from Monday, June 8, to Tuesday 9, (1677), and in it, undoubtedly, they were deposited in a vault or little cellar, which may have previously been dug out for other purposes. The box



THE HOLY NAME CHURCH, ASSINIBOIS, MICH.

was sunk into the ground on that side of the excavation which was nearest to the altar, or, at least, the statue of the Blessed Virgin, the most appropriate spot for the interment of the champion of Mary Immaculate. An inscription, on paper, indicating whose bones were contained in the box, might have been placed within it; of this the piece of white paper we found among the bark may be a fragment. The poor casket rested after the Indian fashion on wooden supports. It may have been covered with mortar and white lime or else a little vault constructed of wood and mortar may have been

erected over it. When the building was fired, twenty-nine years after the interment, the burning floor together with pieces of timber from above fell on the tomb, broke the frail vault or mortar cover of the box, burned its top, and crisped its sides. Some of the pagan or apostate Indians remaining in that neighborhood after the transmigration of the Hurons and Ottawas to Detroit, though filled with veneration for the departed missionary (as their descendants remained through four or five genera-

planation of the circumstances of the discovery. Had the missionaries themselves, before setting fire to the church, removed the remains of their saintly brother, they would have been careful about the least fragment; none of them, at least, would have been found scattered outside the box. That robbing of the grave by the Indians must have taken place within a few years after the departure of the missionaries, for had these precious remains been there when the mission was renewed (about 1708?),

they would most certainly have been transferred to the new church in 'Old Mackinac'; and had this been the case, Charlevoix, at his sojourn there, in 1721, could hardly have failed to be taken to see the tomb and to mention the fact of the transfer in his journal or history.



THE SISTERS' CONVENT, ASSININS, MICH.

tions) or rather for the very reason of their high regard for his priestly character and personal virtues, and of his reputation as a thaumaturgus, coveted his bones as a powerful medicine, and carried them off. In taking them out of the tomb they tore the brittle bark and scattered its fragments. The bones being first placed on the bottom of the cellar, behind the tomb, some small fragments became mixed up with the sand, mortar, and lime, and were left behind.

"Such seems to me the most natural ex-

"Our next object, if we were to be disappointed in finding the entire remains of the great missionary traveller, was to ascertain the fact of his having been interred on that particular spot, and in this I think, we have fully succeeded. Considering the high probability—'a priori,' so to say—of the Indian's taking possession of the bones, the finding of those few fragments under the circumstances described, seems to me, if not as satisfactory to our wishes, at least as good evidence for the fact in question, as if we



had found every bone that is in the human body. Somebody—an adult person—was buried under the church; buried before the building was destroyed by fire; and buried under exceptional circumstances—the remains being placed in a birch-bark box, of much smaller size than an ordinary coffin—who else could it have been, but one whose burial, with all its details of time, place, manner, as recorded in most trustworthy records, answers all the circumstances of our discovery?

"September 7th.—Went again to the grave today, and, after searching a little while near the spot where the young man found the bones, I was rewarded with another small fragment apparently those of the skull, like two or three of those already found. Two Indian visitors, who have called in, since declared others to be the ribs of the hands, and of the thigh-bone. They also consider the robbing of the grave by their pagan ancestors as extremely probable. To prevent profanation of the carrying off of the loose ground in the empty grave, we covered the excavation with a temporary floor, awaiting contributions from outside—we are too poor ourselves for the purpose of erecting some kind of a tomb or mortuary chapel in which to preserve what remains of the perishable part of the 'Guardian Angel of the Ottawa Missions.'

"I shall not send you this letter before

having shown some of the bones to a physician, for which purpose I have to go outside.

"Sheboygan, Mich., Sept. 11.—M. Pommier, a good French surgeon, declared the fragments of bones to be bones undoubtedly human, and bearing the marks of fire.

"The result is consoling, though not unmixed with pain. It is sad to think that the remains of so saintly a priest, so devoted a missionary, so zealous an ex-



A GROUP OF GIRL ORPHANS, ASSININS, MICHIGAN, CAUGHT AT PLAY BY THE CAMERA.

plorer should have been so heathenishly profaned by Indian medicine-men; but the explanation has every appearance of probability. Had the Jesuit missionaries removed the remains, they would have taken up the birch-box carefully, enclosing it, if necessary, in a case of wood. They would never have torn the birch-box rudely open, or taken the remains so carelessly as to leave fragments. All the circumstances show the haste of

profane robbery. The box was torn asunder in haste, part of its contents secured, and the excavation hastily filled up.

"The detailed account of the final interment of Father Marquette, the peculiarity of the bones being in a bark box, evidently of small size for convenient transportation, the fact that no other

'Angel Guardian of the Ottawa Missions.'" <sup>17</sup>

The *Relations* hold their singular place in history; their truthfulness has never been questioned. From their pages we have followed Marquette from the shores of Lake Superior to the St. Ignace Mission, we traced his labors there, his explorations of the Mississippi, we gave the narrative of his holy death and the final interment at St. Ignace. These are indisputable facts. For modern times it only remained to find the site of the ancient Jesuit chapel in order to point to the world the grave of Père Marquette which time will hardly ever efface from the mind of man. This was amply done by his not less saintly successor, Rev. Edward Jucker. Hence, no reasonable doubt can any longer be entertained but that St. Ignace is in possession of the last burying place of James Marquette, the Jesuit, the missionary, the explorer of the Mississippi, and, what we confidently hope, the saint of God's holy Church.

To the possible query why did not the Jesuits, upon their return in 1712, remove the remains, the answer suggests itself, because they have found the grave desecrated by the superstitious hand of the pagan Indian, as has been so conclusively proven, and the few relics of bones that might have been found, if indeed ever looked for, were left to their natural destruction.

<sup>17</sup> This narrative was first published by Dr. Shea in the *Catholic World*, November, 1877. We quote it from Hedges' *Father Marquette*, p. 123, et seq. Rev. Jucker gave a similar description of the discovery nine years later, in a private letter to Rev. Chrysostom Verwyst, O. S. F. dated at Eagle Harbor, Michigan, May 4, 1886. We refer the reader to Father Verwyst "Missionary Labors," pg. 136 et seq.



A BUNCH OF OJIBWA BOYS.

priest died at the mission who could have been similarly interred, leads irresistibly to the conclusion that Father Jucker is justified in regarding the remains found as portion of those committed to the earth two centuries ago.

"It is now for the Catholics of the United States to rear a monument there to enclose what time has spared us of the

Sensible of the honor so singularly imposed upon St. Ignace by Providence, the citizens hastened to show their sense of appreciation by erecting from public funds a suitable monument over the grave of him whose whole life will be extolled unto endless generations. On May 23, 1882, in public session of the Village council, Trustee Reagon, in a heart-felt talk addressed the councilmen and people assembled and in conclusion offered the following resolution:

"Whereas, Rev. Father Kilian Haas has invited the citizens of St. Ignace to contribute to the erection of a suitable memorial chapel over the grave of Marquette; and

"Whereas, This pioneer missionary, martyr and explorer planted here his mission, on the far frontier, more than two centuries ago, and here he lived and toiled, and, dying not far away, was returned here to a grave; and

"Whereas, His name and fame are, in a measure, bequeathed by time to the people of St. Ignace, who, recognizing his foresight, see for themselves a grand future for this the site of the mission he founded, and for the Upper Peninsula over which his watchful care extended; and in order that they may assist in perpetuating and preserving from desecration the grave of him whom it is sought to honor, therefore be it

"Resolved, By the President of the

Board of Trustees of the Village of Saint Ignace, that the sum of ——— be, and the same is hereby, appropriated from the general fund, to be expended in the erection of a suitable iron fence, with stone copings and corners, and a gateway bearing some suitable inscription, such, as 'Here for two centuries have rested the remains of Marquette. Erected by the people of Saint Ignace, 1882,' and that the sidewalk be laid with flagging, and that two iron street lamps be



INDIAN GIRLS AT THE ORPHANAGE, ASSININS, MICH.

set at the curb and lighted every night, to point to the visitor and to remind the citizen that the people of Saint Ignace honor the memory of the illustrious dead of two centuries past; and it is further

"Resolved, That, with the approval of Father Kilian Haas, a contract shall be let for the work, which shall be first approved by the Council, executed under the inspection of the Committee of Public Improvements, and that D. Farrand Henry, Esq., civil engineer, be invited



to assist in the plans and designs, and Father Kilian Haas be invited to co-operate with the committee in so far as his duties will permit."<sup>18</sup>

Nor must the merits of Father Haas be overlooked in this case. As soon as the historical question was settled and every reasonable doubt as to the genuineness of the site allayed, he thought the duty devolved upon the citizens to honor the distinguished dead by a modest monument until such time when friends and country will recognize his worth by a substantial



FATHER TERHORST'S RESIDENCE, ASSININS, MICH.

shaft which will tell the posterity in equal terms of the merits of their ancestors and of the intrepid explorer. The Village furnished the monument and Father Kilian Haas, O. M. C. the following inscription:

In Memoriam  
Revdi. Patris J. Marquette, S. J.  
qui obiit  
Die 18. maii M D C L XXV

<sup>18</sup> History of the Upper Peninsula of Michigan, pg. 368.

XXXVIII annos nat.  
et Sepultus est in isto sepulchro  
A. D. M D C L XXVII.

R. I. P.

Lapis iste erectus est ab incolis oppidi  
St. Ignatii.

A. D. M D C C CLXXXII.<sup>19</sup>

Rev. Father Jacker severed his connection with the mission in the fall of 1878 to become administrator of the diocese upon resignation of Bishop Mrak. The congregation had again to depend for services on Mackinac Island. In the

meanwhile a change in the administration of the diocese had taken place. Bishop Vertin appointed Rev. C. A. Richard in November, 1880, to the vacant pastorate, but he remained only till January of the following year. By this time, on account of great scarcity of priests, the new ordinary, invited the Capuchin Fathers of Calvary, Wisconsin, to establish themselves there. In May, 1881, the Very Rev. Bonaventure Frey, provincial

of that order, after due reconnoitering, concluded to accept the parish. Rt. Rev. Bishop Mrak attended the mission until June when the Capuchins formally took hold of it. The first and only Capuchins at St. Ignace were Revs. Kilian Haas, and Isidor Handtmann. The

<sup>19</sup> In memory of Rev Father J. Marquette, S. J., who died on May 18, 1675, aged 38 years, and was buried here in the year 1677. May he rest in peace. This stone was raised by the inhabitants of St. Ignace in the year 1882.

order gave up the mission October 23, 1882. Father Haas secularized for the diocese whilst his colleague returned to the monastery. During a couple of months the orphaned congregation was successively taken care of by Father Chambon and Bishop Mrak until the appointment of Rev. John Cebul, December 9, 1882, who served the place until June 17, 1885. During this administration Father Cebul lengthened out the church in the front, thus adding considerable room to the old seating capacity. Thereafter the successions were: Rev. F. X. Becker, from July 5, 1885, to October 10, 1886. During fifty years the old rectory had become well nigh uninhabitable. Recognizing the extreme need of a new house Father Becker exerted himself to erect a new home at a cost of three thousand dollars. Rev. John A. Keul, from December 8, 1886 to October 15, 1887. Rev. A. Th. Schuettelhoefer, from October 31, 1887 to April 28, 1888.

Rev. Edward Chapuis, from May 6th to October 3, 1888.

Rev. J. H. Reynaert, from October 23, 1888 to October 28, 1889.

Rev. H. J. Rousseau, from November 17, 1889, to August 17, 1890.

He enlarged the size of the old sacristy by removing the partitions of the old residence. The room served afterwards for the purpose of a winter chapel.

Rev. John Henn, from August 30, 1890, to August 28, 1891.

In his time the church was repainted inside and outside.

Rev. John Cebul, from September 24, 1891 to January 10, 1893. During this second administration, Father Cebul purchased a larger bell, and built an open

shed directly in front of the old house. It remained there until Father Mockler's time when it was removed to the roof of the old residence with the old chimney for its rest. From there it tolled its varied song until removed to the more honorable place in the belfry of the new church.



JULIAN NODIN, CALLED JACKSON, A CENTENARIAN INDIAN AT ASSININS, MICH.

Rev. Joseph Haas, from January 15, 1893, to October 14, 1894.

Rev. John A. Keul, from October 27, 1894, to September 13, 1897.

Rev. Joseph P. Kunes, from September 20, 1897 to November 22, 1898.

Rev. Adam J. Doser, from December 18, 1898 to October 20, 1901. He leveled the old cemetery.

Rev. John J. Mockler, from October 27, 1901 to the present day.

In St. Ignace the diocese owned considerable land, claims seven, eight and twelve of the Private Claims. This property dated from Bishop Rese's time, and the following is its history:

Claim number seven, is described to-wit: All that certain piece of land, lying and being at Point St. Ignace, bounded North by land claimed by the heirs of Louis Babeux, East by the Straits be-

sold it to Jonathan N. Bailey, April 9, 1826, for twenty dollars. It remained in his possession until August 1, 1829, when he disposed of it to John Drew for one hundred dollars. William Sylvester bought it, May 4, 1831 for fifty dollars. Then John Graham purchased it, September 1835 for eighty dollars, and again deeded it to Rt. Rev. Frederic Rese, October 21, 1835, for a consideration of one hundred and fifty dollars.

Claim number eight: All that piece of land described as follows: Northwardly by lot 9, Eastwardly by Lake Huron, Southwardly by Lot 7, and Westwardly by the Public Lands and being designated on the connected map of Private Claims as lot eight at Point St. Ignace, containing seventy-one acres and being the same lot that was conveyed to the said party of the first part by Patent of U. S. dated October 12, 1830. The



MODERN INDIANS IN ANCIENT TRAPPINGS.

tween Point St. Ignace and the Island of Michilimackinac, South by the land claimed by Jean Baptiste Bertrand to contain two arpents in front and extending back to contain one hundred and sixty acres. It was patented by the U. S. to Pierre Molleur. He sold it, March 2, 1825 to Nathan Puffer, for forty dollars. Isaac Blanchard, bought it, August 15, 1825 for the same price. Then Jonas A. Stone acquired it, August 23, 1825, for the same consideration and

Patent was issued to John B. Tesserrons. He conveyed it for a consideration of one hundred and fifty dollars to Frederic Rese, September 9, 1835.

Claim number 12: All that piece of land bounded and described as follows: Eastwardly by Lake Huron, Northwardly by land owned and occupied by Louis Martin, Southwardly, by lot 11 and Westwardly by the Public Lands, containing two arpents in front and said lake and extending back as far as the sur-



vey of the lot extends Westwardly and being designated on the connected plat of private claims as lot twelve at Point St. Ignace. It contains 134.81 acres, and was patented to Joseph Delvaire, who disposed of it to Isaac Blanchard and wife, who in turn sold it, September 21, 1835, to Rt. Rev. Frederic Rese, for five hundred dollars.

Claim thirteen: A piece of land at Point St. Ignace containing 62,472 square feet. Conveyed for the purpose of building a Catholic church, school-house and parsonage, bounded on the East by Lake Huron, on the North by lot fourteen, West by the Martin lot, and on the South by the aforesaid lot thirteen. The said piece has two hundred and twenty-eight feet in front, measured from the South to the lot fourteen, on the West side of lot thirteen, and two hundred and seventy-six

feet deep measured westwardly from Lake Huron. This land was conveyed to Bishop Rese, September 10, 1837, with

the understanding that Louis Martin's family were to have a front pew in church, free of charge. This compact was always lived up to though the fami-



REV. MELCHIOR FAUST, BORN AT URBACH, ARCHDIOCESE OF COLOGNE, NOVEMBER 4, 1818, ORDAINED BY MSGR. JOHN THEODORE LAURENT, BISHOP OF CHERSONESUS, I. P., TITULO PATRIMONII, AT SIMPELVELD, HOLLAND, AUGUST 3, 1882.

ily contented themselves, in their modesty, with a 'back seat.'

As the title of all these lands was

vested in Bishop Rese, his heirs, misled by the nature of his illness which rendered him incapable of making a will sold this property of Peter W. Hombach for thirteen hundred dollars. To the great disappointment of both parties, a legal will was filed with the Probate Court giving the title to the diocese. In the meanwhile Upper Michigan, in which the lands were located, was erected into a proper diocese and the successor of Bishop Baraga made a claim upon the lands on behalf of his diocese. Bishop Borgess, having become the third bishop of



MISSION CHURCH AT KEWEENAW BAY.

Detroit, naturally opposed what seemed to him an unwarranted pretense and the case was referred to Rome for decision. Pius IX. decided in favor of Bishop Mrak. Since then this possession of land has spun its jolly story for the onlooker, but not for the owner. The latter was always more or less annoyed by these holdings. The handy hook-file at his desk was always burdened with due tax bills and plausible lease offers. The more regularly he paid the former the

more irregularly the latter paid him. The tenure of the fishing rights was held under the caudal stipulation to furnish the residing priest with as much fresh fish as he needed for his own use. The tenant acquitted himself of this obligation in a real scriptural manner—we have toiled all night and taken nothing—and permitted the reverend pastor to deduct philosophical conclusions from that—and buy his fish. Leasing proved unprofitable and burdensome. Then some town lots were sold outright. The largest sale—and the worst—was that of the water front of claim thirteen. In the hope that it might materially benefit the town, Bishop Vertin sold it to the D. S. S. and A. Ry. for the paltry sum of six hundred dollars. On what remained of claims, seven, eight and twelve, the bishops paid taxes until 1903, when Bishop Eis sold all holdings outside of claim thirteen to Patrick Mulcrone for the sum of one thousand two hundred and fifty dollars.

The old church and house are located on claim thirteen and to the rear of them on the same claim to the north, was the old cemetery. In 1887 Bishop Vertin apportioned a piece of land for burying purposes, on his own land and consecrated it. But as much as a new burying ground was necessary, for people will die despite themselves, the old church more loudly proclaimed the necessity of a new one. This, however, could not be had as readily as a cemetery particularly when it can be carved out of a whole section for the mere asking. The new church had been a subject of discussion for many years. Priest after priest came and went without having had more heart than to

talk about it. Late in the fall of 1901 Father Mockler came to town. He, like many of his predecessors, soon was apprised of the dilapidated condition of his church. As if to set aright things in his mind, for a couple of months he said nothing. But when the snow commenced to melt the following spring everybody in town knew that he intended to build a new church. Discouragements, which were more liberal than donations, he heeded not, but, set to work collecting funds for this new enterprise. Twenty thousand seemed like so many millions among his few, not over-wealthy parishioners. With his pluck and perseverance he made the most incredulous believe in a final success. But as trouble never comes singly, to the financial problem associated itself the question of the church site. The everlasting switching on the one-track railway yard, stretching along the front of the church property, had long ago become a nuisance during services particularly on Sundays. He could not move the tracks, so he resolved to move the church. Up on the hill, an elevation commanding a full view of the lake he selected two lots. He purchased them from Mr. Murray. Excavations were begun in the spring of 1904 and the corner stone laid in June by Father Connolly, S. J., assisted by himself and Rev. J. J. Keul of Mackinac Island in presence of a great concourse of people. His in-

domitable zeal encouraged the sacrifices of the people, and before the middle of the winter the new St. Ignace church stood ready for dedication. On February 19th, 1905, it was solemnly dedicated by the Rt. Rev. Frederick Eis.

The church is of Gothic design and forms a cross. It measures one hundred and ten feet in length and fifty feet through the transepts. It is built of red pressed brick with Bedford stone trimmings. The tower rises to a height of eighty five feet. In the basement is a



ST. ANN'S CHURCH AND RECTORY, CHASSELL, MICH.

winter chapel and rooms for various other purposes. Inside, although yet unfrescoed it makes a good impression to which the stained glass windows, donated by members of the congregation, contribute a splendid effect. The historic painting representing the patron of the church, hangs above the main altar.—The whole is a fitting and lasting monument to Father Mockler's zeal and the sacrifices of his people.

Moran, a small settlement on the D.



S. S. & A. Ry., north of St. Ignace, has a church dedicated to the Sacred Heart of Mary. There are only five, German, families, the Beckers, the Soeltners, the Brauns, the Lipnitz' and Roggenbacks. To Mr. Otto Roggenback most of the credit is due for the building and the paying for of the neat little church.

The congregation of St. Ignace num-



REV. A. VERMARE, BORN IN THE DIOCESE OF LYONS, FRANCE, OCTOBER 5, 1835, ORDAINED AT SANTA FE BY ARCHBISHOP LAMY, IN 1865.

bers fewer than two hundred families. According to nationality they are Irish, French and Indian. Considering the resources of the town, it is nothing short of marvelous that they have erected a church with little over three thousand dollars indebtedness, which, too, has been paid by

the—*much to be regretted*—sale of the old church property.

A parochial school this parish never possessed. In 1898 the Ursuline Sisters, from Chatham, Ontario, built an imposing academy and opened a boarding and day school. Children of both sexes are accommodated. The usual monthly tuition is charged to pupils who can afford to pay it, others are made welcome. At present there is an attendance of one hundred. Besides the customary eight grades, the Sisters conduct a high school course. In the community there are eleven Sisters, with Mother Angela as the superioress.

For the sake of historical truthfulness we may add another word about the ancient painting of St. Ignatius and the chalice, both owned by St. Ignace church. It is certain that neither article enjoys the antiquity ascribed to it. The chalice is modern in design, cup silver and gilt, and is undoubtedly one of those brought over from Austria by Bishop Baraga in 1854.

The painting is older. People of the Island remembered that it was kept for a while at the Mackinac church. Whence it came? No one seems to know. The only one who claims to know something about it is the old Indian Satogan, now, close to a hundred years old. He says that Father Bonduell, when he was building the church in 1837 received it together with the bell, now in the Ursuline convent, from the Bishop of Detroit. This opinion is nearer the truth.

To those who hold that the painting dates from Father Marquette's times we will submit the following argument. If

this painting adorned the first Jesuit chapel at St. Ignace, how was it preserved to this day? Did it follow the chapel to the Lower Point and then to the Island? If it had, the chapel on the Island most likely would have been known as the church of St. Ignatius. But it was not. The earliest records show it to have been known as St. Anne's church. The Catholic Directory for 1834, the earliest that came under our observation, also has St. Anne.

## Chapter XVII.

### MACKINAC ISLAND, NEWBERRY AND GRAND MARAIS.

*Mackinac Island.*

*Church of St. Anne.*

This island is situated in the Straits of Mackinac; it contains two thousand two hundred and twenty-one acres of which nine hundred and eleven are National Park, one hundred and three belong to the Military Reservation, and one thousand two hundred and seven are private claims. The Creator has lavished His Wisdom and Allpower on this hand-full of earth. Sloping from south to north it has the appearance of a giant turtle, whence the origin of its Indian name. Its wooded surface afforded shelter to the red races of yore as it towers today over the delightful walks which modern genius has laid out for the guests of the now famous summer resort. Its fantastic cliffs are shrouded by legendary lore now as they were then. The summer breezes which in gone-by days carried the echoes of war-whoop are now laden with sweet strains of music. Push off your boat in the twilight towards Round Island, and watch how amid the resplendent arc lights in the avenues light after light appears in the numerous cottages nestled along the brow of the island; listen to the distant hum of human voices intermingled with merry laughs and you have a fairy isle before you. Or walk over the bluffs and up to old Fort Holmes in the morning sunshine and survey the whole fair

country around about the silver straits, the wooded shores of mainland. One city with her houses scattered for miles along the shore to the west, another one girding the point of the Southern Peninsula, and you have before you spread the grandest panorama, once known as Michilimackinac. No wonder, if perchance an old warrior would pass this isle of beauty upon which progress has affixed its seal, he would thus pensively unburden his thoughts: "Me-she-nemock-e-nung-gonge! thou Isle of the deep, clear watered lake, how pleasant to think of the transparent waters that surround thee! how soothing it is from amidst the curling smoke of my Opawgun (pipe) as seated on the deck of the fire vessel, to trace thy deep blue out-lines in the distance, and to call from memory's tablets the stories and traditions connected with thy sacred and mystic character! How sacred the veneration with which thou hast been once clothed by our Indian seers of gone-by days! How pleasant for the mind to contemplate, as if now present, the time when the Great Spirit allowed a peaceful stillness to hang around thee, when only light and balmy winds were permitted to pass over thee, hardly ruffling the mirror-like surface of thy deep waters! Nothing then dis-



I do hereby authorize M<sup>r</sup>. Michael Finnegan to take  
up a collection for the building of a Catholic Church at Portage  
Lake, County of Houghton.

Sept. 6<sup>th</sup> 1858.

+ Frederic Baraga,  
Bishop of Sault Ste. Marie, for Upper Michigan.

	\$	cts	
paid Bishop Baraga	20,	00	
paid Edward Sackee, Miss.	10,	00	
paid Michael Finnegan	10	00	
Mr Jas H Quinn	20	00	
Wm John Ryan Canon	<del>5</del> 00		2 00 paid
paid Joseph Heels	5	00	
paid Joseph Henke	5	00	
paid Peter Baldus	5	00	
paid Joseph Henners	3	00	
John C Ryan	5	00	
Gaspard Schulte paid	5	00	
Laver Edl paid	4	00	
Richardson Harmon.	5	00	
Don Casey	3	00	
Edward Ryan	3	00	
paid William Campbell	3	00	
paid Michael Buckley	3	00	
G W Van Eiper	5	10	
John Madigan	3	00	
Mat Hunsay	3	00	
James Kelly	8	00	
John F. Ryan	5	00	

THE ORIGINAL SUBSCRIPTION LIST FOR THE ST. IGNATIUS CHURCH, HOUGHTON, MICH.

M<sup>r</sup>. Michael Finnegan.

I received a letter of M<sup>r</sup>. Michael Foley, in which he tells me that they have made a good collection, especially among the Irish. I told him in my answer to his letter, that M<sup>r</sup>. Burns and yourself (for your time and labors) must first be paid up; and with the rest of the present collection, and with the future collections, you may improve the church and the house of the priest; but you and M<sup>r</sup>. Burns must first be paid up.

Dear M<sup>r</sup>. Finnegan, I thank you for all that you have done for the Eagle Harbor church, and for the Portage Lake church, and recommend you to conserve peace: & the other collectors and with Father O'Neil I also recommend you to endeavor that my title to the church-lots becomes good and legal; and as soon as you can obtain the deeds, you will have the kindness to send them to me by mail. I hope all will be right and well. Please write me.

Sept 7. 1859.

Your sincere friend in Chr.  
Bishop Baraga.

LETTER OF BISHOP BARAGA TO MICHAEL FINNEGAN CONCERNING THE CHURCH AT DOUGHTON, MICH.

turbed thy quiet and deep solitude but the chippering of birds, the quivering rustling of the leaves of the silver barked birch, and the trembling whisperings of the leaves of the aspen. It was then, also, by evening twilight, the rustling sound of the Giant Fairies was heard, as they, with rapid step and giddy whirl danced to the strains of sweet, unearthly music, on thy lime-stone battlements. It was then that the untutored mind of the Indian was

led by the mystery that surrounded thee, to look with feelings of awe and veneration to nature's God, and to feel thankful for his many gifts—then he knew not of the existence of fire-water to mar the harmony and blight the beauties of Indian life, which the Great Spirit had surrounded them with.”<sup>1</sup>

The Jesuit Relations give the following description of the Island:

<sup>1</sup> History of U. Mich., pg. 349.

"MISSILIMAKINAC is an Island of note in these regions. It is a league in diameter, and has such high, steep rocks in some places that it can be seen at a distance of more than twelve leagues.

"It is situated exactly in the strait connecting the Lake of the Hurons and that of the Illinois, and forms the key and the door, so to speak, for all the peoples of the South, as does the Sault for those of the North; for in these regions there are only those two passages by water for very many Nations, who must seek one or the other of the two if they wish to visit the French settlements.

"This circumstance makes it very easy both to instruct these poor people when they pass, and to gain ready access to their countries.

"This post is the most noted in all these regions for its abundance of fish, since, in Savage parlance, this is its native country. No other place, however it may abound in fish, is properly its abode, which is only in the neighborhood of Missilimackinac.

"In fact, besides the fish common to all the other Nations, as the herring, carp, pike, golden fish, whitefish, and sturgeon, there are here found three kinds of trout; one, the common kind; the second, larger, being three feet in length and one in width; and the third, monstrous, for no other word expresses it,—being moreover so fat that the Savages, who delight in grease, have difficulty in eating it. Now they are so abundant that one man will pierce with his javelin as many as 40 or 50, under the ice, in three hours' time.

"These advantages, in time past, attracted to so desirable a spot most of the Savages of this region, who were dis-

persed by the fear of the Iroquois. The three Nations now dwelling as strangers on the Bay des Puans formerly lived on the mainland to the south of this Island, —some on the shores of the Lake of the Illinois, others on those of the Lake of the Hurons. A part of the so-called people of the Sault possessed territories on the mainland, toward the West; and the rest also regard that region as their



MR. MICHAEL FINNEGAN.

country for passing the winter, during which there are no fish at the Sault. The Hurons called Etienmontatehronmons, lived for some years on the Island itself, taking refuge from the Iroquois. Four Villages of the Outaouacs had also their lands in these regions.

"But, especially, those who bore the name of the Island and were called Missilimakinac, were so numerous that some



of them still living declare that they constituted thirty Villages; and that they all had intrenched themselves in a fort a league and a half in circumference, when the Iroquois—elated at gaining a victory over three thousand men of that Nation, who had carried the war even into the very country of the Agnichiennons—came and defeated them.

“In short, the abundance of fish, and



MRS. MARGARET FINNEGAN.

the excellence of the soil for raising Indian corn, have ever proved a very powerful attraction for the tribes of these regions, the greater number of whom live only on fish, and some of them on Indian corn.

“Hence it is that many of these same tribes, seeing the apparent stability of the peace with the Iroquois, are turning their

eyes toward so advantageous a location as this, with the intention of returning hither, each to its own country, in imitation of those who have already made such a beginning on the Islands of Lake Huron. The lake, by this means, will be peopled with nations almost from one end to the other—which would be very desirable for facilitating the instruction of these tribes, as we would not be obliged, in that case, to go in quest of them two and three hundred leagues on these great Lakes, with inconceivable danger and fatigue on our part.

“To promote the execution of the plan announced to us by a number of Savages, to settle this country anew,—some of them having already passed the Winter here, hunting in the neighborhood,—we have also wintered here in order to form plans for the Mission of saint Ignace, whence it will be very easy to gain access to all the Missions of Lake Huron when the Nations shall have returned each to its own district.

“We do not mean to imply that, amid so many advantages, this place has not its inconveniences,—especially for Frenchmen, who are not yet skilled, as the Savages are, in the various kinds of fishing amid which the latter are born and reared. The winds and tides certainly furnish the fishermen enough to cope with.

“First, the winds. This spot is midway between three great Lakes which surround it and seem to be incessantly playing ball with one another,—the winds from the Lake of the Illinois no sooner subsiding than the Lake of the Hurons send back those which it has received, whereupon Lake Superior adds others of

its own. Thus they continue in endless succession; and, as these Lakes are large, it is inevitable that the winds arising from them should be violent, especially throughout the Autumn.

"The second inconvenience arises from the tides, concerning which no fixed rules can be given. For,—whether they are caused by the winds, which, blowing from one direction or another, drive the water before them, and make it run in a sort of flow and ebb; or whether they are true tides, and hence some other cause explains the rise and fall of the water,—we have at times noted such irregularity in this action, and again such precision, that we cannot yet pronounce upon the principle of these movements, so regular and again so irregular. We have indeed noted that at full and at new Moon the tides change once each day,—today high, tomorrow low,—for eight or ten days; while at other times hardly any change is perceptible, the water maintaining nearly an average altitude, neither high nor low, unless the winds cause some variation.

"But in this sort of tide three things are somewhat surprising. The first is, that it almost always flows in one direction here,—namely, toward the Lake of the Illinois,—and meanwhile it ceases not to rise and fall as usual. The second is, that it runs almost always against the wind, sometimes with as much strength as the tides before Quebec; and we have seen cakes of ice moving against the wind as rapidly as ships under sail. The third is that, amid these currents, we have discovered a great discharge of water gushing up from the bottom of the Lake, and causing constant whirlpools in the strait between the Lake of the Hurons and that

of the Illinois. We believe this to be an underground outlet from Lake Superior into the two latter lakes; and, indeed, we do not otherwise see any answer to two queries,—namely what becomes of all the water of Lake Superior, and whence comes that in the two Lakes of the Hurons and of the Illinois? For, as to Lake Superior, it has but one visible outlet, which is the river of the Sault; and yet it is certain that it receives into its bosom more than forty-five rivers, of which



VIEW OF THE OLD ST. IGNATIUS CHURCH AND RECTORY IMMEDIATELY IN THE REAR OF IT, FROM THE SOUTH SIDE, HOUGHTON, MICHIGAN.

fully twelve are wider and of greater volume than that of the Sault. Whither, then, does all that water go, unless it find an issue under ground and so passes through? Moreover, we see only a very few rivers entering the Lakes of the Hurons and of the Illinois, which, however, are of enormous size, and probably receive the greater part of their water by subterranean inlets, such as that one may be of which we are speaking.

"But, whatever the cause of the currents, the fishermen feel their effects only too well, since these break their nets, or drive them upon the rocks at the bottom of the lake, where they easily catch, owing to the shape of rocks of this sort, which are of a truly remarkable nature. For they are not ordinary stones, but are all transpierced like sponges, in forms so diversified by numerous cavities and sinuosities as to furnish a pleasing spectacle to the curious,—who would find in

and rejoiced with it, one telling it again and again that it would be Baptized at Missilimackinac—as it really was. Another one, too, who was likewise born in the woods, was brought to us by its mother, because it did nothing but cry; and she told us that the cause of its crying was simply its desire to be Baptized. We very gladly dried its tears.

"We also began the exercise of our functions by teaching the Savages wintering near here to pray, and by giving

them instruction. The future course of this Mission depends on the resolution adopted by the Savages to return thither. Indeed, we learn that the Hurons from Tionmontate have already sought refuge there, for reasons which will be explained in the following Chapters."<sup>2</sup>

The chapter is as follows: "These regions of the North have their



INTERIOR OF OLD ST. IGNACE CHURCH, HOUGHTON, MICH.

one of these stones a sort of illustration, in miniature, of what is attempted with such ingenuity in artificial grottoes.

"We consecrated this new Festival by the Baptism of five children, conferring it with all the Ceremonies of the Church in our Chapel. God makes use even of children for the salvation of children. In the case of one of those whom we Baptized, no sooner had it been born, in the heart of the forests, than all the other children, although hardly able to speak, could find no end to their congratulations.

Iroquois, as do those of the South. They are a certain people called the Nadouessi, who, as they are naturally warlike, have made themselves feared by all their neighbors; and, although they use only bows and arrows, they yet handle them with such skill and readiness as to fill the air with shafts in an instant,—especially when, like the Parthians, they face about in their flight; for then they discharge

<sup>2</sup> The Jesuit Relations and Allied Documents. The Burrows Brothers Co.'s Edition. Vol. 55, p. 157 et seq.



their arrows so rapidly as to render themselves not less formidable when fleeing than when attacking.

"They live near and on the banks of that great river called Mississippi, of which further mention will be made. They comprise no fewer than fifteen Villages of considerable size, and yet know not what it is to till the soil for the purpose of sowing seed. They are content with a kind of marsh rye which we call wild oats, which the prairies furnish them naturally,—they dividing the latter among themselves, and each gathering his own harvest separately, without encroaching on the others.

"They are sixty leagues from the head of Lake Superior in a Westerly direction, and well-nigh in the center of the Nations of the West,—with all of whom they are at war, in consequence of a general League formed against themselves as against a common foe.

"They speak a Language peculiar to themselves, and entirely distinct from that of the Algonquins and Hurons, whom they far exceed in magnanimity,—being often content with the glory of winning a victory, and sending back free and uninjured the prisoners taken by them in battle.

"Our Outaouacs and Hurons of point saint Esprit had thus far maintained a sort of peace with them; but as their relations became embroiled during the past winter, some murders even being committed on each side, our Savages had reason to fear the storm might burst over them and deemed it safer to leave their location. This they did in the Spring, when they withdrew to the Lake of the Hurons,—the Outaouacs to the Island of Ekaentouton, to join the people of their own Nation who had preceded them



WHEN HOUGHTON WAS YOUNG.

thither, where we then planted the Mission of saint Simon; and the Hurons to that famous Island of Missilimackinac, where we last winter began the Mission of saint Ignace.

"And as, in transmigrations of this sort, people's minds are in no very settled condition, so Father Marquette, who had charge of that Mission of saint Esprit, had more to suffer than to achieve for those people's Conversion; for what with Baptizing some children, comforting the

sick, and continuing the instruction of those professing Christianity, he was unable to give much attention to converting the others. He was obliged to leave that post with the rest, and to follow his flock, undergoing the same hardships and incurring the same dangers.

"Their purpose was to repair to that land of Missilimakinac where they had already dwelt in times past, and which

nessed here the new birth of Spring."<sup>3</sup>

Still another quotation may be of importance to the subject. "The Hurons of the Tobacco Nation known as the Tionnontates, being expelled years ago from their country by the Iroquois, took refuge in that Island so noted for its fisheries, named Missilimakinac. Here, however, they were suffered to remain but a few years, that same few compelling them to

leave so advantageous a position. They therefore withdrew farther to some Islands, which still bear their name, situated at the entrance to the bay des Puans; but, not finding themselves even there sufficiently secure, they re-



EXCAVATIONS BEING MADE FOR THE NEW ST. IGNATIUS CHURCH, HOUGHTON, MICH.

they have reason to prefer to many others because of its attractions, as described by us in the preceeding Chapter, and also because its climate seems to be utterly different from that of the surrounding regions. For the winter there is rather short, not beginning until long after Christmas, and ending toward the middle of March, at which season we have wit-

tired far into the depths of the woods; and thence finally sought out, as a last abode, at the very end of Lake Superior, a spot that has received the name of point St. Esprit. There they were far enough from the Nadouessi,—who are the Iroquois, so to speak, of those Northern regions, being the most powerful and war-like People of that country.

<sup>3</sup> Ibidem p. 169.

"Still, everything had been quite peaceful for a number of years until last year, when, these Nadouessi being angered by the Hurons and the Outaouacs, war broke out between the two sides, beginning with such warmth that some prisoners captured on each side were burned to death.

"The Nadouessi, however, would not begin hostilities until after they had sent back to Father Marquette certain Pictures

point Saint Esprit and all their fields, which they had long been cultivating.

"In this retreat the Hurons, recalling the great advantages that they had formerly enjoyed at Missilimackinac, turned their eyes thither, purposing to seek refuge there, which they did a year ago.

"That spot has everything possible to commend it to Savages; fish are abundant at all seasons, and the soil is very pro-

ductive; there is excellent hunting, — bears, deer, and wild cats; and, furthermore, it is the great resort of all Nations going to or coming from the North or the South.

"Therefore last year, clearly foreseeing what has occurred, we erected a Chapel there,



THE PRIEST'S OLD HOUSE, HOUGHTON, MICH., BEING TORN DOWN AT THE TIME OF THE EXCAVATING FOR THE NEW ST. IGNATIUS CHURCH.

which he had given them, to convey to them some idea of our Religion and teach them through their eyes; he could not accomplish this otherwise, on account of their language being entirely different from the Huron and the Algonquin.

"Such redoubtable enemies soon struck terror to the hearts of our Hurons and Outaouacs, who resolved to abandon

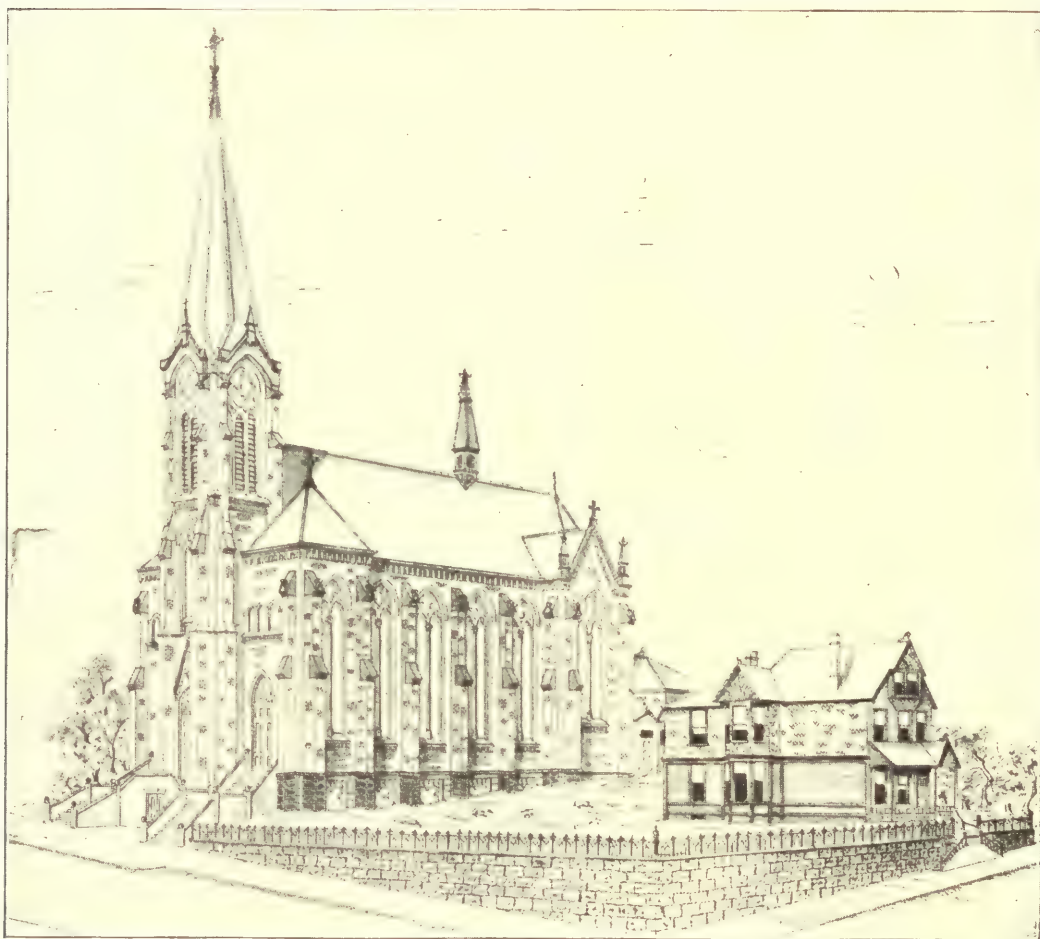
to receive the passers-by and to train the Hurons who have there taken up their abode.

"Father Jacques Marquette, who followed them from point St. Esprit, continues in charge of them. As he has not furnished us any special account of the occurrences at that Mission, all that can be said about it is that, this Nation having been trained in Christianity years



ago, before the Hurons' destruction, those who have continued in the Faith now display great fervor. They fill the Chapel daily, visit it often during the day, and sing God's praises there with a devotion that has communicated itself in

piety that can be expected from a Christian body organized more than twenty years ago,—although it has been, most of that time, without Church, without Pastor, and without other Teacher than the Holy Ghost.”<sup>4</sup>



ST. IGNATIUS CHURCH AND RECTORY, HOUGHTON, MICHIGAN.

no small measure to the French who have witnessed it. There the grown people have been baptized, and the old people set the children an example in their assiduous attendance at prayers. In a word, they observe all the exercises of

Above reports were written by Father Dablon and give us ample information as to the beginning of the mission in Michilimackinac. But, as the name of Michilimackinac was applied generally to the

<sup>4</sup> Relations Vol. 56. p. 115 et seq.

entire vicinity, it has always been an open question where the first mission was located, on the Island or in St. Ignace. We love the beautiful isle so well that we are loath to cast our favor with the latter. It is a singular fact that not one Jesuit writer has specified the place; all have left us to our conjectures. Historians have guessed at it, but none has spoken decisively. Even our well-merited John Gilmary Shea says, "I have never yet been able to identify the various positions which the Mission of St. Ignatius assumed in Mackinac."<sup>5</sup> We do not doubt but Dablon surveyed the Island eager to locate his new mission there, but other advantages, over the natural attractiveness of the Island, decided him for the mainland. Our opinion is grounded on the following facts.

Father Dablon writes in his report. "To promote the execution of the plan announced to us by a number of Savages, to settle this country anew,—some of them having already passed the Winter here, hunting in the neighborhood,—we have *also wintered here* in order to form plans for the Mission of Saint Ignace, whence it will be very easy to gain access to all the Missions of Lake Huron when the Nations shall have returned to its own district."<sup>6</sup> This would lead us to believe, as he unquestionably speaks of the Island, that he wintered on the Island and, because he says 'We consecrated this new Festival by the Baptism of five children, conferring it with all the

Ceremonies of the Church *in our Chapel*'<sup>7</sup> that he also had erected a chapel but where? On the Island? One would naturally think so, and so much the reader, because the same writer says in another place that the Indians withdrawing from the Saint Esprit Mission 'the Outaouas (went) to the Island of Eskantouton—, and the Hurons to the famous Island of Missilimakinac, where we last winter began the Mission of Saint Ignace.'<sup>8</sup> Father Marquette followed his flock to the Saint Ignace mission in the summer of 1671, and the following sum-



SISTERS' RESIDENCE, HOUGHTON, MICH.

mer he writes to Father Dablon, who in the meanwhile had become 'superior of the missions of the Society of Jesus in new France' that 'the Hurons called Tionnontateronnons, or The tobacco nation, who compose The mission of Saint Ignace at Michilimakinang, began last summer a fort near The Chapel in which all Their Cabins were enclosed.'<sup>9</sup>

It is plain from the description given

<sup>5</sup> History of the Upper Peninsula of Michigan p. 368.

<sup>6</sup> Italics are ours. Cf. above or Relations p. 161. Vol. 55, Burrows Edition, which we always quote unless otherwise stated.

<sup>7</sup> Ibidem p. 167.

<sup>8</sup> Vol. 55. p. 171.

<sup>9</sup> Vol. 57. p. 249.

above that the "Nations" who intended to return to Michilimackinac had formerly lived on the island itself or on the neighboring shores. The vanguard of these "Nations" were principally Hurons. Even though they desired to settle on the island, where they had lived before, they likely considered it safer and more convenient to locate on the shore north of the island. They built the fort the first summer (1671) and built it near the chapel. They did not wait to decide where the

fore last year, clearly foreseeing what has occurred, we erected a chapel there, to receive the passers-by and to train the Hurons who have there taken up their abode.' <sup>10</sup> Had Marquette moved the chapel from the island, as some would suggest, he would have undoubtedly given account to his superior for doing so. Besides the Jesuit Map of Lake Superior, and parts of Lakes Huron and Michigan, accompanying the Relation of 1670-71, which we reproduce, gives the "Mission

de St. Ignace" on the mainland north of the Island. This map, it must be borne in mind, was published the same year Marquette took charge of the St. Ignace Mission, 1671, and Dablon, who had started the mission in the winter of 1670-71, presenting this map to his Provincial, Jean Pinette says: "at the beginning of the Relations of the Ottawa missions a map is to be found showing lakes and



MARY STAR OF THE SEA CHURCH, ATLANTIC, MICH.

chapel will be built, because they found it built already; they settled in its immediate neighborhood and in order to secure themselves against a possible attack, as the routing by the Iroquois on the Island was still fresh in their memory, they commenced a "fort." That this Huron fort was situated on the East Moran Bay there is no room for a reasonable dispute. Marquette also speaks of the "chapel" as being well known to Dablon. It was built mainly for them. "There-

rivers where Missions are established. It has been prepared by two Fathers who are sufficiently intelligent, very careful and exact, who would not place anything on it but what they have seen with their own eyes." <sup>11</sup>

An objection may be urged against this conclusion that Marquette's map shows the Mission on the Island. This map

<sup>10</sup> Vol. 56, p. 117.

<sup>11</sup> Relations des Jesuites, publies sous les auspices du Gouvernement Canadien, p. 2, for the year 1671.



was not intended to show the northern missions but more his exploration trip and was made, most probably, during the winter (1673-74) at the St. Francis Xavier's Mission at Green Bay. Moreover it is a mere "pencilling" and not a finished map for publication. The marking of "St. Ignace" over the place where the Island of Michilimakinac ought to be is therefore more casual than intentional for how could Marquette mark the "St. Ignace" mission on the island when he wrote in 1672, a year after his arrival at and a year before his departure from St. Ignace, that the Hurons "*began last summer a fort near the Chapel*" when it is beyond the controversy established that the "Huron fort" was on the East Moran Bay. There were no two "Huron forts;" they built *one* palisade "in which all their cabins were enclosed" and this palisade was on the East Moran Bay. Eleven years after Marquette, under date of May 26, 1688, Lahontan finds the mission on the mainland north of the island "a sort of a church and inclosed with Pales that separate it from the Village of the Hurons." On the whole he says: "Missilimakinac, the place I am now in, is certainly a place of great Importance. It lies in the Latitude of forty-five Degrees, and thirty Minutes; but as for its Longitude, I have nothing to say of it, for reasons mention'd in my second Letter. 'Tis not above half a League distant from the Illinese Lake, an account of which, and indeed of all the other Lakes, you may expect elsewhere. Here the Hurons and Outaouas have, each of 'em, a Village; the one being sever'd from the other by a single Palissadoe: But the Outaouas are beginning to build a Fort

upon a Hill, that stands but one thousand or one thousand two hundred paces off. This Precaution they were prompted to by the murder of a certain Huron, call'd Sandaouires, who was assassinated in the Saguinan River by four young Outaouas. In this place the Jesuits have a little House, or College adjoining to a sort of a Church, and inclos'd with Pales that



SACRED HEART CHURCH, PAINESDALE, MICH.

separate it from the Village of the Hurons."<sup>12</sup>

It is therefore safe to conclude that none of the early missions were located on the Island. The first church there was built in the spring of 1780. After the massacre of the garrison, under Cap-

<sup>12</sup> New voyages to North America by the Baron de Lahontan, edited by Reuben Gold Thwaites, McClurg edition 1905.—p. 145. Vol. 1.

tain Etherington, at Old Mackinaw,<sup>13</sup> June 2, 1763, the English considered the neighboring island more strategic than the site which their fort occupied on the Lower Point, and after a number of years succeeded in securing title to the Island, from the Chippewa Chief Kitchinago.

In the fall of 1779 Major De Peyster arrived from Detroit with a detachment



REV. FREDERICK RICHTER, BORN NOVEMBER 29, 1867, AT RESELAGE-DAMME OLDENBURG, ORDAINED AT MARQUETTE, MICH., JUNE 13, 1901.

of workmen and commenced the erection of the fort. In anticipation of the general removal the mission church, which stood in Old Mackinaw, was taken down, hauled over the ice to the Island and re-erected on a lot known later as the old graveyard. This strip of land was patented by the United States, signed by

Andrew Jackson, to the Parish of St. Anne, Mackinac, December 21, 1829; recorded August 9, 1830. Lib. B. p. 32. and is described as follows: "A tract of land containing 32/100ths of an acre situated in the village of Michilimackinac and bounded northwesterly by Lot No. 297, southwardly by Lot No. 713 and 678, southwestwardly by Church Street, and northwestwardly by Market Street, and being designated as Lot No. 15 on the connected Plat of private claims on the island of Michilimackinac." This lot was sold in the spring of 1891 to Michael McNally for a consideration of some eight hundred dollars.

The removal of the chapel was undertaken by the Catholic Frenchmen because there was no missionary at Michilimackinac for a period of almost ten years. The last entry in the church records *before* the removal is the baptism of "Archange, born of legitimate wedlock of Sieur Jean Askin *Commissaire pour Le Roy en ce Poste*," October 3, 1775, by P. Gibault, *pretre missionnaire*, and that of a marriage on the same day, of Joseph Ainste and Theresa Rondy. The first record *after* the removal of the chapel is that of an election of trustees presided over by the missionary Payet, on the 23d day of July, 1786. At this meeting Messrs. Jean Baptiste Barth and Louis Carrignan were elected *marguilliers* after having promised and firmly bound themselves to administrate the affairs of the church as their own "upon their soul and conscience." The year after, July 22, Charles Charboiller and Daniel Bourassa were chosen to the same office. Hence Père Payet was the first missionary actually stationed on Mackinac Island. Ac-

<sup>13</sup> The present Mackinaw City.

cording to the register of baptisms he remained there from the 15th of July, 1786, till the 20th of August, 1787, having during this time administered the sacrament of Baptism to sixty-five persons; of these sixteen were baptized conditionally and in great many more instances only the ceremonies were supplied. These neophytes were all chil-

lère Payet officiated at four marriages and had but one burial.

The register bears splendid testimony that the people were instructed in the nature of the two sacraments, baptism and matrimony. The record is interspersed with lay baptisms using invariably the verb *ondoyer*, to christen privately; and entries of marriages plainly at-



BIRDS-EYE VIEW OF HANCOCK IN 1872, WITH OLD ST. ANN'S CHURCH, CORNER QUINCY AND RAVINE STS.

dren ranging from eleven years down to a few months with the exception of five adults. The most important, if we may say so, was "*un Chef Sauvage de la nation des Courtes Oreilles, ou des Outaouis*" who was christened to the name of Charles. Unfortunately the priest did not give his age nor his Indian name.—

test how well the instructed people of Mackinac understood the teaching of the Church regarding this Sacrament. Both Sacraments were perfectly valid for in absence of the priest, if necessity requires it, any one who has the use of reason and knows how, may baptize and in the sacrament of matrimony neither priest nor



witness, strictly speaking is necessary, because the essence of the sacrament is the consent of the parties. Such civil marriages were always made subject to a subsequent supplement of religious ceremony when the priest arrived, the same as the baptisms were supplied by the unctions and other prayers which accompany a solemn baptism, or even a case of a doubt where private baptism

persons who had access to the church records.

On May 8, 1794, Père Le Dru, missionary apostolic, as he signs himself, a Dominican, supplied the ceremony of baptism to Charlotte, a free negress, aged eight years. This is Le Dru's first official act on record. His activity extended only until July (ninth) of the same year when the lay interregnum again stepped in. Two years later, Father Michael Levadoux, *grand vicaire de Monseigneur l'evêque de Baltimore*, paid a visit to the Island but remained only until the first part of August, because his presence was so much needed in Detroit whither he was sent by Bishop Carroll in 1796, and invested with vicarial jurisdiction. He was a Sulpitian.

By the treaty of peace between Great Britain and the United States, made and signed at Paris, September 3, 1783, the post of Michilimackinac fell within the boundary of the United States but the British, under all sorts of pretenses, refused to withdraw their troops; on November 19, 1794, a second treaty was concluded at London, ratified October 28, 1795, and proclaimed February 29, 1796, according to the stipulations of which all posts within the boundary lines assigned by a former treaty shall be evacuated by the British on or before June 1st, 1796. This however was not carried out until October when two companies of United States troops, under command of Major Henry Burbeck, with Captain Abner Prior and Lieutenants Ebenezer Massay and John Michael, arrived and took possession of the post of Michilimackinac.<sup>14</sup>



ST. PATRICK'S CHURCH AND RECTORY, HANCOCK, MICHIGAN.

was conferred by less competent persons, it was given again conditionally.

From August, 1787, until May, 1794, there was again no priest at Mackinac. Only eight private baptisms are entered, and we may indeed safely guess that there were many more, if not all, thus christened, but not done publicly or by

<sup>14</sup> Cpt. Kelton's Annals of Fort Mackinac p. 41.

With new sovereignty over the Island arrived a distinctly American priest. Father Gabriel Richard was not American-born but thoroughly imbued with American ideas and progress. He was a member of the Sulpitian community which had settled in 1791 in Baltimore with the intention of opening a seminary. As but few professors were required to fill the want, the young priests were as-

courage in this western country a new growth of the Catholic Church from roots that should strike more deeply than the old French missions could into the newly-born American life and national character. In 1798, after labors which had become more and more fruitful as the years went on, he was withdrawn from Kaskaskia<sup>15</sup> and given as helpmate to Father Levadoux at Detroit. In Sum-



VIEW UPON PORTAGE LAKE, SHOWING ST. PATRICK'S CHURCH, SCHOOL AND RECTORY IN THE FOREGROUND. VIEW UPON HOUGHTON IN THE DISTANCE.

signed to the missions. Father Richard was selected, to use the language of Mr. Brown, to the settlements of Illinois for two purposes. First, that as being of the same race and language, he might give regular pastoral care to the French and Canadians and their half-breed descendants, who had, since the English occupation, fallen into such sad need of it; and, secondly, that he might develop and en-

mer of 1799 he undertook a trip to visit the missions located on the Lakes Huron and Michigan and arrived on Mackinac island June 29th. His impressions of the place and his labors he communicated in a letter to Bishop Carroll: "I left Detroit on the 20th of June, in a vessel belonging to the United States, and after

<sup>15</sup> E. O. Brown, *The Parish Register of the Mission of Michilimackinac*, p. 58.

a terrible squall in Saginaw bay on Lake Huron, arrived at Mackinaw on the 29th of the same month. I met there a great many people, near a thousand men visit this place in the summer season, but most of them remain only a few weeks. It is a great rendezvous for traders from Lake Michigan, the Mississippi, Lake Superior and other points, and contains about fifty houses. I found there large numbers of children, more than thirty of whom I baptized. They were mostly illegiti-

seven hundred men, almost all Canadians. Grand Portage, near the west end of Lake Superior, is on the American side, and as I have been told is a trading post like Mackinaw, where nearly, one thousand men assemble in the summer time and after a short stay disperse to their hivernemens.

"For two months after my arrival I taught the children the catechism every morning, and in the evening I recited prayers in the church, after which I gave

a familiar explanation of various points of Christian doctrine. On these occasions a good number of persons, particularly visitors from abroad, were present in the church, which is only forty-five feet long by twenty-five feet wide. Being built of cedar it will last many years yet, though it is very old. It is well furnished with vestments, altar linen and missal, but wants a chalice and pix. On September 3, I paid a visit to the Ottawas, who



ST. PATRICK'S SCHOOL, HANCOCK, MICHIGAN.

mate. It is very painful to see so many poor creatures left without instruction, several of them scarcely knowing how to make the sign of the cross.

"I am informed there are many others in the same condition in different places used as hivernemens on the St. Joseph, Wisconsin and St. Mary's Falls rivers; at Prairie du Chien, at Green Bay; at several rivers along the coast of Lake Superior, where the great Northwest Company employs annually one thousand

live on the east side of Lake Michigan, forty-five miles from Mackinaw.

"The late chief of the tribe, who died two years ago, had been baptized, But among the one thousand three hundred persons who are there, men, women and children, only one, so far as I could ascertain, has received baptism. I saw the place called La Mission, where Father Du Jaunay, S. J., formerly lived (he was there from 1742 until 1765) There remains only a large cross on the shore



which is near one hundred feet high. It is five miles north of the Ottawa village.

"I inquired of the Indians in your name (Bishop Carroll's) whether they wished to have a priest among them, for their instruction, or at least that of their children, and they appeared to be very much gratified that you and Father Levadoux should take an interest in their welfare; but, Indian like, they requested to be allowed a few days for consultation among themselves, after which they would send me an answer.

"After having spent two days among them, I returned to Mackinac on September 6th and remained there until the 24th; but up to that time I received not word of reply from them, although many came to the island at different times. The truth of the matter is they are so addicted to the use of firewater, that they care very little about religion. I saw some of them drunk when I was at their village; and at the island, some were to be seen every day intoxicated in the streets or on the shore.

"The trade here is principally in liquors and as long as this state of things exists, there can be no prospect of making them (the Indians) Christians, though the traders acknowledge that it would be better for their own interest if no rum were sold to the natives; but they persist in supplying them with it through fear of losing their trade. God only knows how many evils flow from this traffic; it has been observed that English rum has destroyed more Indians than ever did the Spanish sword; several Indian chiefs have requested that the trade in liquors be abolished by law."<sup>16</sup>

<sup>16</sup> White's Memoirs p. 46, et seq.

Father Richard's first entry in the Parish Record is the baptism of Jossette Laframboise. He supplied the ceremony in twenty-four cases and conferred baptism absolutely upon seven persons. On the 23rd of September is his last entry. Having succeeded Father Levadoux, who returned to France, in the jurisdiction at Detroit, he painfully recalled the sad need of a priest at Mackinac and sent



REV. THOMAS J. ATFIELD, BORN IN MARQUETTE, JANUARY 10, 1857. ORDAINED BY BISHOP VERTIN MAY 20, 1880.

his Sulpitian companion, Father J. Dilhet, to that post. The first record made by this priest was on the 9th of June, 1804. He stayed however only a couple of months and according to all appearances the parish was left to drift for itself for the incredibly long time of almost seventeen years, unless Father Dumoulin,

who was in the neighborhood in 1815, paid it a visit, but no record is made to that effect.<sup>17</sup>

April 8, 1808, the diocese of Bardstown, Ky., was established and its first bishop, the Rt. Rev. Benedict Joseph Flaget, consecrated November 4, 1810. Kentucky, Indiana, Michigan and the Northwest fell under his spiritual jurisdiction. The new bishop confirmed Father Richard in his pastorate in Detroit. The trouble which arose in the St.

neglect of Mackinac. At last, "Father Richard undertook a journey through the vast district under his charge, in order to ascertain the exact number of Catholics among the white and Indian population of the Northwest, that the bishops might know the different posts which required a resident priest. Having left Detroit in July, 1821, he spent three weeks at Mackinaw in missionary duty, after which he embarked upon Lake Michigan in a large batteau, encamping

every night with his party on shore."<sup>18</sup> Of this sojourn at Mackinac the first record is made in the baptismal entry of Mary McGulpin on August 4th, 1821, and the last on the sixteenth day of the same month and year. One can better imagine than describe his activity for, after such an unusually long absence of a priest, his arrival must have been as refreshing to the little community as a cool draught to the thirsty. To become all



ST. JOSEPH'S CHURCH, HOUSE AND SCHOOL, HANCOCK, MICH.

Anne's parish at Detroit through the opposition of some trustees to a new church site, was greatly responsible for the long

to all his activity must have been incessant for besides the daily instruction of young and old preparing them for confession and first holy communion, he conferred baptism, or supplied the same, on forty-seven persons and blessed three marriages, which had been civilly entered upon, which fact he duly mentions in the text of the record, and in which we are informed that these facts were performed

<sup>17</sup> On the fly-leaf of the second volume of Baptisms is pasted a slip, most likely by Father Richard, on which is recorded the baptism of Paul Tusignan. It is dated at Michilimackinac, September 9, 1818 and is signed by *Joseph Crevier, Pretre missionaire*. The slip bears no further information. The priest must have been passing the Island on his way to some other missions and performed the above act. Cpt. Kelton, has him in his list as having served the parish from 1816-1818. If this were the case, there would be a trace of his services on the parish records.

<sup>18</sup> White's Memoirs.

by the *soussigné curé de Ste. Anne du Detroit*.

The Catholic white population of Michigan at that time was about six thousand; how much of this was on Mackinac is hard to guess, as we have no figures to guide us. This much is sure, that among the *five* Catholic Churches, in the state, Mackinac Island was counted as one of them and notwithstanding the mixture of whites, negroes, halfbreeds and Indians, as its parishioners, Father Richard took as much interest and devoted as much time to it as circumstances would allow. The vast territory depended upon him for services with no other assistance but that of the newly ordained Francois Vincent Badin. No wonder then that his visits to the Island were so short and so far apart.

Still, in July, 1823, we see him back to Mackinac again. During the intervening two years his experience had been enriched by a seat in the Congress of the United States and in the County jail of Detroit. To the first he was elected by the third territorial district of Michigan, and to the latter he was accommodated for non-payment of one thousand one hundred and sixteen dollars to which he had been condemned on account of excommunicating a parishioner who obtained a civil divorce and remarried, and who brought suit against him. This time he remained on the Island till the end of August, his last record being on the 21st of August. This last entry is remarkable for being in *English*; all entries to this date are in French. It reads: "Frederick Henry Contriman has this day, the twenty-first (of) August, 1823, asked me to record in this book, the Name of Nantcy,

his daughter by ancestry of the Ottawa Nation, born along Illinois River, on the eighteenth of September in the year one thousand eight hundred and twenty-one."

June 19, 1821, the diocese of Cincinnati was erected with the first bishop, the Rt. Rev. Edward Fenwick, O. P., consecrated January 13, 1822. Father Richard was not only confirmed in his posi-



REV. FRANCIS SOLANUS, O. F. M.

tion but made Vicar General for Michigan. To his customary signature, therefore, is duly added, the V. G.

Scarcely had Father Richard left the Island when an unexpected visitor arrived. The long intervals between the priest's visits had not escaped the observation of Protestant missionary societies.

In the month of June, 1820, a Rev. Dr. Morse, father of the inventor of the tele-



graph, had visited the Island and preached the first Protestant sermon. His report to United Foreign Missionary Society of New York was so glowing of possibilities that, in 1822, the Society sent Rev. William Montague Ferry to explore the field. We can surmise his report for a year later, he and his wife arrived on the Island with the intention of opening a school and establishing a mis-



REV. ANTHONY C. KELLER, BORN IN MUNICH, BAVARIA, FEBRUARY 27, 1800, ORDAINED BY CARDINAL-VICAR PAROUCHE IN ROME, NOVEMBER 1, 1800; DIED AT HANCOCK, MICH. JUNE 21, 1901.

sion not only for the local natives but for all the Indians of the Northwest. Mr. Ferry arrived on Mackinac, October 19th, 1823, and opened a school in the old Court house, November 2nd, with only a few children, but closed the year with an attendance of twelve day scholars. Two years later the building known as the

"Mission House" was erected for school and missionary purposes, and it became the very furnace where Catholic children and adults were melted and cast into Presbyterians. Nor could the poor, ignorant people be blamed for it. Eager to learn something, they would have attended any school regardless of what religion it infused with the daily lessons. What Catholic poverty could not give them Protestant abundance scattered before them unto nausea. The attendance at school increased to one hundred eighty day and boarding scholars under the supervision of twenty-four instructors. With the bright prospect of permanency the "Mission Church" was built in 1825, and one year after, the whole institution passed into the hands of the American Board of Commissioners for Foreign Missions. The enterprise continued in its attained prosperity until 1834 when Mr. Ferry was recalled and his withdrawal marked its downward path until the final disintegration in 1837, adding only another chapter to the proverbial love's labors lost.

For almost two years Presbyterianism had full sway on the Island with nothing to counteract it. Catholic ranks did not suffer materially from its influences among the grown population but many a child found his way to the Presbyterian day school. It was only another case of the Irishman, who in days of famine, attended the preacher's meetings until the potatoes got big. They made good efforts to perserve their faith, begging the bishop to send them a stationary priest, or at least one who could stay with them longer at a time and visit them at closer intervals. In September, 1825, Rev.

Francis Vincent Badin, a brother of Rev. Theodore Stephen Badin, the first priest ordained in the United States, came to the Island from Detroit but stayed only till the first of November, when he departed for other Missions in Lower Michigan, wintering in all likelihood in Arbre Croche. He returned to the Island with the opening of navigation of 1826. His first entry is on May 2nd and the last on the 18th of October, during which time he baptized twenty-two children and the preceding year during even a shorter stay twenty-six of them, which all goes to show that the Catholics were not receding from their faith, even though some of them did avail themselves of the school opportunities. Lay baptisms were as frequent then as they were in former years when the priest was the sole clergyman—visitor to the Island. In the spring of 1827 we find some of them even placed on record and one in particular is prominent having been conferred by Jean Baptiste François Fauvel, an *ecclésiastique*.

In 1827 Father Badin came early to the Island. Nineteenth of April is the date of his first baptismal entry and the last on the 23rd of the same month. It seems this was also his last visit to the Island in the capacity of pastor, as he was succeeded in the Arbre Croche mission by Father Dejean, but he sojourned at the Island several times after, either going or coming from Wisconsin missions.

Into Father Badin's time, however, falls an important incident of Mackinac Island church history, namely the removal of the church to its present location. It cannot be stated with certainty

when this was done. From the deed executed by Magdalaine Laframboise and Joseph Laframboise, to Edward Fenwick, dated October 26, 1827, it would appear that the church was already moved at that date, for it says "with the church thereon." And if we inquire into the reasons of removal we find that it could not have happened earlier than 1820. In that year, on November 24th, Mrs.



REV. ANTHONY WAECHTER, BORN AT FORMOSA, CANADA, DECEMBER 26, 1871. ORDAINED AT HAMILTON, JUNE 29, 1896, BY BISHOP DOWLING.

Josephine Pierce, a daughter of Joseph and Magdalene Laframboise died and was interred in their own lot, where the present church stands. Aside of his mother was also buried Langdon Pierce, son and wife of Capt. Benjamin K. Pierce, U. S. A. To preserve these graves intact, Magdalene Laframboise, the only survivor of her family, offered

the lot for a church site. The graves which have gradually filled the old church yard in course of almost a half-century made that location less suitable for church purposes. Hence the proposition was accepted and the church removed. The description of the lot is given as "a tract of land situated in the village of Mackinac containing twenty-two thousand, three hundred and twenty-eight square feet, with church thereon, bounded in front by a street, on the rear by another

to accept the removal having taken place between the years 1825-27.

The old church was taken down and again set up without any addition thereto. Father Richard states in his letter that the old church measured twenty-five feet in width and forty-five feet in length. We reproduce a view of the church and house, drawn in 1845 by Father Skolla. This picture was located in the Franciscan monastery at Tersat, near Fiume, Hungary, where Father Skolla died, and

doubtless we have before us the church as it stood in Lower Point, and as it was re-erected in 1781 on the old cemetery site, with the possible addition of the steeple. The bell, still in use, has graced this little belfry but when and by whom it was purchased is even beyond a probable guess. But we have all reasons to believe that the house, or at least the first section of it, enjoys the same honorable



ST. JOSEPH'S HOSPITAL, HANCOCK, MICHIGAN.

street, on one side by Gilloris' and Brisbois' and on the other side by small cross-street, the said tract belonging to the heirs of Joseph Laframboise by Patent of United States, dated July 3, 1812.<sup>19</sup>

We cannot imagine that Father Richard found time to superintend the removal of the church, or that it was accomplished in his absence during his time, because he would have likely mentioned it in his letters. Hence we are impelled

recollections as the church, because in Old Mackinaw the Jesuit-missionary was stationary, and we cannot imagine that the house was left behind and only the church removed to its new location. This second church, if we may call it thus, was built close the western line of the lot, so that there was no space left towards the lane. The house was located on the upper end of the lot, its southwest corner and the northeast corner of the church forming a right-angle. In the

<sup>19</sup> Recorded Sept. 1, 1828, Lib. A. p. 244. Co. of Mackinac. Hon. Benoni Lachance's abstract.



yard, before the house, grew a profusion of flowers, which the missionaries cultivated for pastime. Also two plum trees we must mention—it was amusing, when we were gathering information, that all the old boys had such a vivid recollection of these two trees, and invariably mentioned them first.

In 1827 Père Jean Dejean, a French secular priest, became the first stationary missionary at Arbre Croche, to him was also transferred the spiritual care of the Island. On the 29th of September, 1827, he baptized there the first child, and from this time on, for three years, he made his regular calls. On the 27th of July, 1830, he closed his pastorate with the baptism of Johanna Duchene, an adult *sauvagesse*. In all he had seventy-nine baptisms. One-third of these were grown up persons ranging in age from twenty to sixty years. On the sixth of July, 1830, he conferred baptism on three Gauthier brothers; Baptiste, François and Joseph, all three over twenty years of age. The knowledge of the Ottawa and Chippewa languages served him well and was the means of reaching the most neglected of the natives and half-breeds. These baptismal entries unwittingly bear witness to the splendid services he rendered to religion by keeping the poor and ignorant from straying from the true faith, and by bringing the stray ones back to the fold. Father Dejean's sacrifices and zeal are exemplary. His missionary career was cut short by private interests which demanded his immediate personal attention in his native country.

On the 8th of June, 1829, is the first Latin entry made by Father J. J. Mullan, of Cincinnati, recording the baptism of

Elizabeth Jane Wendell. Father Mullan was accompanying Bishop Fenwick on his tour through the northern missions. They arrived on the Island from Green Bay in the first week of June, 1829, and after visiting Arbre Croche, remained in Mackinac three weeks giving instruction and preaching a mission during which



REV. MARTIN KEHOE, BORN AT GANANOQUE, DIOCESE OF KINGSTON, ONTARIO, FEBRUARY 11, 1851, ORDAINED BY CARDINAL MONACO LA VALLETTA, ROME, APRIL 2, 1882.

nine Indians were baptized, and, on Pentecost, sixty persons confirmed. Their visit was timely, indeed, as the little community was suffering a great deal from Presbyterian annoyances. Mr. Ferry, their preacher, was therefore, ill at ease over the arrival of the Bishop and his companion, and took immediate steps to

make their presence as little felt as possible. To attain this end he chose, however, wrong means. His urgent advice to stay away from Catholic service had just the opposite effect among the Protestant population. They vied with their Catholic neighbors for a seat in the little church in which on this occasion even standing room was at a premium. Chagrined at his failure, Mr. Ferry forbade all Catholic children, who attended his school, to

This was the first visit of the diocesan bishop to the Island and on June 7, 1829, the Sunday of Pentecost, was the first Confirmation ever given on Mackinac.

The Dominican, Samuel Mazzuchelli became the immediate successor of Father Dejean. He arrived in Mackinac in November, 1830, and was practically the second resident priest of Mackinac Island parish. His activity, according to the baptismal register, extended from



DOLLAR BAY, MICHIGAN.

go to church, even on Sundays, while the bishop stayed on the Island. He absolutely forbade the Son of Chief Makatabanis to go to see the Bishop. This intolerance earned him the scorn of Protestant and Catholic alike and the red-skin chief manifested his disapproval of such impertinent bigotry by withdrawing his boy from Mr. Ferry's school.<sup>20</sup>

<sup>20</sup> P. B. Hammer, in Edward Dominik Fenwick, *der Apostel von Ohio*. P. 78.

November 19, 1830, to July 23, 1833. During this period of time two hundred and twelve persons were baptized, and all but four by himself. Fathers Jeanjean and Baraga, neighboring missionaries, each had two christenings. And we believe that James Dassen (probably Dawson), baptized on October 23, 1831, was the first child christened by Baraga within the limits of his future diocese.

In the summer of 1831 Bishop Fen-

wick undertook his second episcopal visit to the northern missions of his extensive diocese. Father Baraga, who was assigned to the Arbre Croche mission, joined him at Dayton, Ohio, and the two traveled together by way of Detroit to Mackinac, where the Bishop landed, while Father Baraga continued his journey to the field of his future activity to domicile himself and to prepare his new charges for the Bishop's visit. After making arrangements with Father Maz-

adults, were baptized. Ten more will be received into the Church as soon as they are fully instructed. I confirmed thirty persons, and on Corpus Christi day twenty-eight received first holy Communion. On that day we held, after my Mass, the procession with the Blessed Sacrament at which such order and devotion prevailed as can seldom be seen in civilized countries. I believe there was more real piety, manifestation of real faith and devotion, than I have seen on similar occasions among our Catholic Americans! Truly, my friend, this was a happy day for me, I have never before felt happier and more contented than I have on that day. The poor savages covered the way we passed with mats and shawls and scattered grass and wild flowers over it. Truly, I would gladly exchange my place and my honors in Cincinnati for the hut and happiness of the missionary here among these good savages."<sup>21</sup>



ST. FRANCIS D'ASSISI CHURCH AND RECTORY, DOLLAR BAY, MICH.

zuchelli, who was pastor on the Island, for a trip to Green Bay, the Bishop took a boat to St. Josephs, where Father Badin, Sr., was stationed and on his way back stopped off at Father Baraga's mission at Arbre Croche. The visit of these two Indian missions took up seven days. Writing to his Vicar General Rese, Bishop Fenwick, gives the following impression of the last named mission: "During my stay in this mission (Arbre Croche) thirty Indians, three being

In the evening of May 31st Bishop Fenwick returned to the Island and became the guest of Colonel Boid, where, as he says, he was honored and made to feel as much at home as if he were in the house of a Catholic. During the nine days' stay he came in contact with most of the Islanders, without distinction of creed, and was much besought by the Americans to send them Father Mullon,

<sup>21</sup> Letter dated Mackinac June 1, 1831. *Berichte der Leopoldin Stif.* III. p. 23.



whom they had learned to know two years before. The future of the mission was discussed with Father Mazzuchelli who shared the opinion of the bishop, that nothing but a Sisters' school would effectively check Presbyterian proselytizing. "I am very much inclined, writes the bishop, to accede to the wishes of these people and send Father Mullon to Mackinac because, while he is asked for, I think he would counteract the efforts of Mr.

she will render the good cause greater and more permanent services than if she acts contrary. Of course she will have to guide, instead of being guided, but it being for the honor of God and the salvation of fellowmen she should not hesitate and so much less because, I assure her, Ferry's school needs a speedy check-mating."<sup>22</sup>

On the 9th of June Bishop Fenwick, accompanied by Father Mazzuchelli, left for a three weeks' visit to Green Bay. They found only spiritual destruction and desolation—people ignorant, steeped in vice and all sorts of disorders. Without delay they opened a mission, preaching in the morning, afternoon and in the evening and hearing confession from early morning till late at night. Not in vain were their efforts. "There were confessions of twenty, thirty, and forty years. Not since I am bishop, nay, I would almost say, since I am priest, have I held so difficult, but at the same time, so consoling a mission where the 'old dough' had wrought such a terrible devastation."<sup>23</sup>

In expectation that Redemptorist Fathers from Vienna would soon arrive and take the mission the Bishop selected two acres of land between Averino and Shantiestown. A house was rented for school purposes and Mrs. Dausmann, a widow, assisted by a young lady were installed as first teachers. Mr. Stambock, the In-



REV. JAMES A. MILLER, BORN IN PITTSBURG, PA., MAY 7, 1866, ORDAINED BY BISHOP VERTIN AT MARQUETTE, MICHIGAN, JULY 2, 1891.

Ferry and confirm the faith of the weaklings. It would be very good, too, if Sister Bernardine would come to Mackinaw and open a school. Two girls here, well educated in English and French, and able to put in the shade Ferry's teachers, would be willing to assist her and help carry on the good work. Please tell Sister Bernardine that I am convinced that

<sup>22</sup> Letter to Vic. Gen. Rese, dated Green Bay, June 11, 1831. *Berichte der Leopoldinen Stif.* III. p. 25.

<sup>23</sup> Letter, dated Mackinaw, July 1, 1831. *Berichte der Leopoldinen Stif.* II.

dian agent, whose acquaintance, the bishop had made on the boat, promised a contribution towards the maintenance of it from the monies under his control.<sup>24</sup> After this successful work the bishop returned, by way of Mackinac, to Detroit, visiting Canton, Somerset and other places on his way home.

Bishop Fenwick's plans regarding Mackinac expressed in the above letter to his Vicar General did not come to realization. Father Mullan did not wish to go to Mackinac.<sup>25</sup> Father Mazzuchelli therefore continued his pastorate until July 23, 1833, when he left the place to take up missionary labors in Wisconsin. After this a two months' vacancy occurred at the Island and Father Saenderl, of the Redemptorists who had settled in Green Bay,<sup>26</sup> paid it one visit in September.

Rev. J. Lostrie, a secular priest was the next permanent pastor. He remained only until October 21st. His short administration leaves nothing of importance, except that on the 25th of September he blessed the marriage of Edward Mackey and his wife Mary Anne, 38 and thirty--six years old, respectively, and on the same day christened them and their



ST. CECILIA'S CHURCH AND RECTORY, HUBBELL.

<sup>24</sup> *Berichte der Leopoldinen Stif.* III. p. 24.

<sup>25</sup> Rev. James Ignatius Mullan was born in Ireland. He finished his studies in Mount St Mary's Seminary, Emmitsburg, Maryland and was ordained by Bishop Fenwick in Cincinnati in 1824. He was a good preacher. He had charge of several missions in Northern Ohio and from 1831 to 1834 he edited with success the "Catholic Telegraph". In 1834 he left Ohio and was received into the diocese of New Orleans where he died in 1866, at the age of seventy two years.

<sup>26</sup> Father Rese on his tour through Austria, in 1829, on behalf of the American missions, became acquainted with the Redemptorist Fathers in Vienna, and to them he so vividly portrayed the pressing need of missionaries, particularly for the German speaking settlers, that the provincial of the transalpine province, Father Passerdt, consented to send some Fathers and Brothers of the community to America. For this purpose he selected the Fathers Simon Saenderl,

Francis Xavier Haetscher, and Francis Xavier Tschenhens and added to their number three lay brothers, Jacob Koller, Aloys Schuh and Wenceslaus Witopill. They embarked at Trieste on the 6th of March 1832, and reached New York, after all sorts of hardships so essential to transatlantic voyages of those days, on the 20th of June. The journey was continued, after a week's rest, by way of the Erie Canal to Buffalo and thence to Cleveland and from there to Chillicothe, Portsmouth and Cincinnati, where they arrived July 17th. As the bishop wished to retain one of the Fathers for the German Catholics of that city, Father Saenderl, who was the superior, detailed Father Tschenhens to that duty and left Brother Jacob in the seminary for the supervision of the culinary department of that institution. The two other priests and two brothers travelled north to Detroit. Father Haetscher remained in that city with Brother Aloys for the time being, while Father Saenderl, accompanied by Brother Wenceslaus, went by way of Mackinac to Green Bay.

five children Edward, sixteen, Alexander, twelve, Mary, nine, William, seven, and Vitus one year and a half old.

During the winter of 1833-34 Father Francis Haetscher, C. SS. R., took up his residence on the Island but remained only until the following July when he departed for Sault Ste. Marie, in order to establish there a permanent mission. His successor became Rev. F. J. Bonduel, a secular priest, whose pastorate was a long and uninterrupted one, from August 16,

time are the following: Rev. Sante Santelli, from August 2, 1838 to August 5, 1843. At the same time he had charge of St. Ignace. There is one casual entry, September 1, 1839, by Rev. Jean Baptiste Proulx, missionary.

Rev. Otto Skolla, a Franciscan, whose short biography is to be found elsewhere in this book, from August 24, 1843, until September 11, 1845. With the sanction of the Bishop he went to La Pointe, Wisconsin. During his administration there

are some stray entries by Father Pierz and Proulx. Rev. Henry Van Renterghem, November 9, 1845 to August 16, 1846.

Rev. Andrew J. Piret, August 30, 1846 to August 12, 1854. During his time occasional entries are by Fathers Baraga, Pierz and Mrak. Baraga baptized on September 23, 1846, one Abraham Wendell, born May 5, 1791. The following day he baptized Amanda Chapman, born April 25, 1827, and Lucy Chapman born July 9, 1830. In

the winter of 1851-52, Father Pierz substituted Father Piret during his absence.

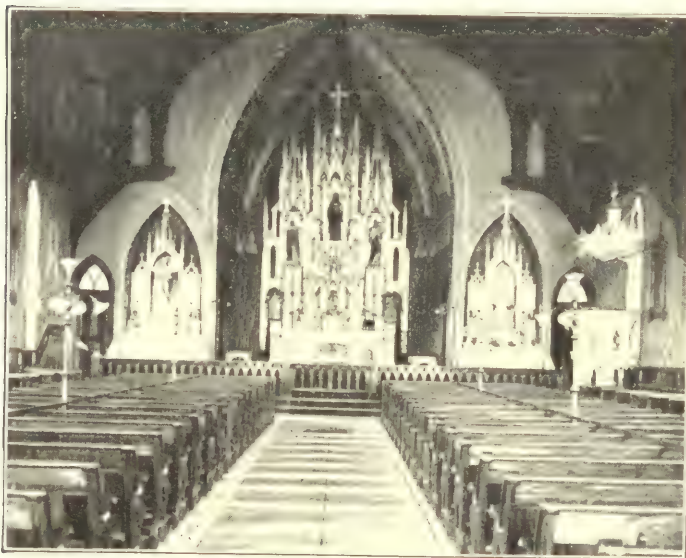
Rev. E. L. M. Jahan, from August 26, 1854 to October 6, 1857.

Rev. Patrick Bernard Murray, from January 3, 1858 to May 8, 1861.

Rev. A. D. J. Piret, from St. Ignace, during the month of June, 1861.

Rev. Henry L. Thiele, from July 19th to September 12, 1861.

Rev. A. D. J. Piret, from St. Ignace,



INTERIOR OF ST. CECILIA'S CHURCH.

1834 till August 30, 1838. He had the pleasure of witnessing the declining days of the Presbyterian mission and the final break up of it. No doubt his own vigilance and zeal hastened its inevitable doom.

In 1833 the Diocese of Detroit was erected. Bishop Rese and his successor Bishop Lefevere took lively interest in the Island. They personally visited the place and steadily maintained there a pastor. The successions since Father Bonduel's



from September 12, 1861 to August 16, 1862.

Rev. Anthony Gaess, from September 12th, to November 9, 1862. He left for St. Paul, where he labored successfully for many years.

Rev. A. D. J. Piret, from St. Ignace, from December 7, 1862 to May 15, 1867. During this long interregnum on the Island there are a few entries by Bishop Baraga and Rev. N. Louis Sifferath.

Rev. H. L. Thiele, from May 19th to July 14, 1867.

Rev. A. D. J. Piret, from St. Ignace, from July 15, 1867 to May 3, 1868.

Rev. Mathias Orth, May 16, 1868 to June 11, 1871. On June 19, 1871, is an occasional entry by Bishop Mrak.

Rev. L. B. Lebout, from St. Ignace, from July 9, 1871 to June 16, 1872. On October 1871 Bishop Mrak recorded several baptisms.

Rev. Moise Mainville, from September 1, 1872 to August 16, 1873. He tore down the old church and commenced the erection of the present one in its place. Times were not very good and he was only partly successful. Besides, his design was somewhat out of the ordinary for those days, therefore the work proceeded slowly. Belonging to the Viateur Fathers, he was recalled by his superiors before the end of the year. At the time

of his departure the church was sided and shingled, though no windows were placed yet. During the later part of October (1873) Father Jacker came as pastor. Mass was said in the old court house west of the Astor House. Divining that the completion of the church would be a long time off, he sought more suitable quarters for his congregation. The Presbyterian "Old Mission Church" came as a natural suggestion. For the stipulation of re-shingling the roof, he obtained permission from Mr. E. A.



ST. CECELIA'S SCHOOL.

Franks, the owner, to use it as long as he needed it. Here then the congregation worshipped for over two years. In the meanwhile no efforts were spared to finish their own church. While Father Jacker looked after the spiritual wants of his charges—St. Ignace included—he gave Father Dwyer, who sojourned with him, the care for the completion of the church. Due to his exertion the building was plastered at last in 1875. Father Jacker planned moving to St. Ignace

but this he did not do until the spring of 1876, and soon after that Father Dwyer commenced holding services in the new church. One year more the two priests jointly exercised the pastorate over the Island after which time Father Dwyer became actual pastor. He remained until May 21, 1878, when he was appointed to a similar position at Rockland.



REV. HUBERT ZIMMERMANN, BORN AT DUSSELDORF, RHINE PROVINCE, DECEMBER 25, 1860  
ORDAINED BY BISHOP VERTIN, MARQUETTE MICHIGAN, JUNE 24, 1893.

From the time the old church was torn down, and with it the old rectory, the pastors of St. Anne's lived in rented homes. When Rev. John Brown succeeded, in June 1878, Father Dwyer, although many things were needed around the church, and not an inconsiderable debt was still overhanging it, the first

thing thought of was the house. Father Brown collected the money but did not build it. Hoping that a warmer climate would benefit his failing health, he went to Italy in the fall. His successor, Rev. John C. Kenny, finished the rectory and remained with the congregation from November 16, 1879 to May 15, 1881.

In the summer of 1881 the St. Ignace parish was given to the Fathers of the Capuchin Order of Calvary, Wisconsin, and the two Fathers, Kilian Haas and Isidor Handtmann, alternately took care of the Island parish from July 2, 1881 to November 1, 1882, when the Order relinquished the parishes.

Rev. Joseph Niebling, from March 4, 1883 to July 25, 1883.

Rev. P. G. Tobin, from December 9, 1883 to February 24, 1884.

Rev. William Dwyer, second term, from September 8, 1884, to August 27, 1887.

Rev. Peter W. O'Connell, from November 1st to December 1st, 1887.

Rev. Joseph Barron from December 1, 1887 to January 31, 1888.

Rev. Alberico Vitali, U. J. D. from April 15th, to October 4, 1888.

During the winter 1888-89 no priest was on the Island. In case of necessity requisition had to be made on the pastor of St. Ignace. With the advent of summer 1889, among other clerical visitors arrived Rev. John Gruender, rector of the Immaculate Conception church at Loose Creek, Osage Co., Missouri. A classmate of Bishop Vertin, he was given permission, during his stay on the Island, to perform the ordinary duties of a pastor. His last baptismal record is on September 9th. During the winter of 1889-90

there was again no priest on the Island. The following summer Rev. Philip J. Erlach, a diocesan priest, was stationed there but only until early fall. On December 15th (1890) the St. Anne's parish received unexpectedly a new pastor in the person of Rev. A. J. Rezek. Despite his youth, and inexperience counting against his good will, he commenced to improve the standing of the parish as much as was under circumstances possi-

blasts of the winter storms like a reed shaken by the wind. No plaster could stay on the walls; great pieces which had fallen off made the church unsightly. The trustees, Benoni Lachance, Michael McNally and Frank Chambers, heartily supported the pastor's undertaking. With the opening of navigation, which in 1891, was about the middle of April, the contract was given to Mr. Edward Couchois. The entire church was stripped



LAKE LINDEN, MICHIGAN.

ble. His appeal for new sets of vestments and a complement of church linens was most generously met. This gave him courage to broach the subject of repairing the church, which was in a lamentable condition. In the days when it was built a keg of nails cost any where from five to ten dollars, hence they were used most sparingly and unfortunately too much so for the stability of the building which was giving way under the

inside to the bare studdings, braced and re-sheeted diagonally. The sanctuary partition placed and the ceiling vaulted in a semi-circle. All sides were lathed and plastered anew. The gallery was finished and turned to its use. Thus the church obtained a solidity and firmness against any kind of storm, as also a church-like appearance. The summer visitors were delighted with the much needed improvements and gave their offerings



freely. The entire cost ran up to two thousand dollars. Eight hundred dollars were realized from the sale of the old cemetery, the first land owned by the congregation under U. S. patent; Messrs. John and Michael Cudahy gave each three hundred dollars while the balance came in by smaller contributions from the congregation and the visitors. In September (2nd) when Father Rezek was



REV. FRANCIS HELIARD.

called away there was no indebtedness on the parish.

Rev. Adam J. Doser immediately succeeded Father Rezek and anxious to carry on the good work begun placed a much needed heating apparatus in the church. Unfortunately ill health compelled him to relinquish his post, February 10th. The parish then remained without a res-

ident priest until August (1892) when Rev. James Miller received the appointment to the "state's prison," as it was formerly jocosely called among the priests of the diocese on account of its poverty and desolation. Father Miller at once summarized the work before him and put his heart and soul into it, making not only the church but the congregation, as well, what they are today. His taste for neatness reflects so well in the plain but beautiful frescoe decorations and the three splendid altars, in white and gold, furnished by the renowned altar builder E. Hackner of La Crosse, Wis. The external appearance was not neglected. The spire was remodeled to its present shape, the semi-circular steps added in the front of the church, and the whole painted, so that it now rivals in appearance any church of the diocese. The work when done was unincumbered by indebtedness. Father Miller enjoyed the fruit of his labors almost eight years. In the fall, November 5th, 1899, to the sincere regret of his parishioners, he was removed to another field of activity.

Other successions since then are:

Rev. William H. Joisten, from January 2nd to August 12, 1900.

Rev. F. X. Becker from September 17, 1900 to June 22, 1901.

Rev. John A. Keul, from July 3, 1901 to July 24, 1904.

Rev. Francis H. Swift, from July 28th to October 27, 1904.

Rev. Joseph N. Raymond, from October 28, 1904 to September 13, 1905.

Rev. Martin Sommers, the present pastor, from September 14, 1905. It has fallen to his lot to remodel the small residence in use since 1879. He is credita-

bly acquitting himself of the task just at this writing.

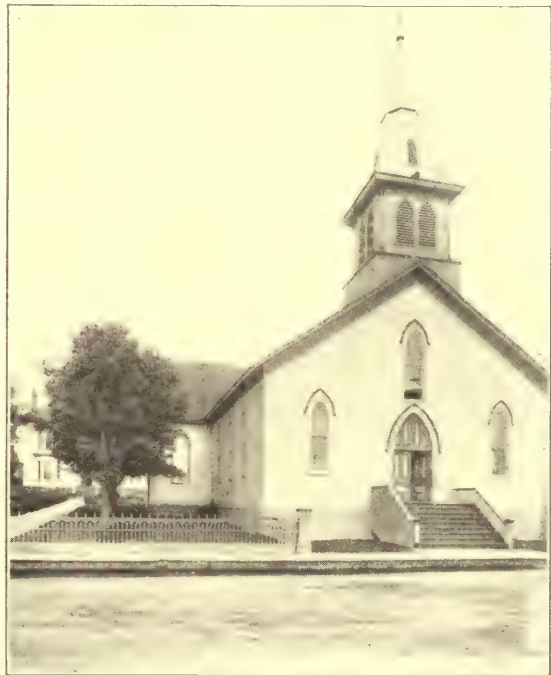
#### NEWBERRY.

#### CHURCH OF ST. GREGORY NAZIANZENE.

The site where Newberry stands today was in 1882 an unbroken wilderness. The vast areas of finest hardwood attracted the attention of financiers who planned and erected here the furnace, resorts, and chemical works of the Vulcan Furnace Company. At first thirty acres were cleared and the furnaces built to the north side of the D., S., & A. Ry. tracks; the south side was platted for village purposes. The first year over thirty neat cottages were built. The population was promiscuous in creed and nationality. Catholics were attended to from St. Ignace, made more difficult on account of the distance, fifty-five miles. Towards the end of August, 1886, Bishop Vertin sent the Rev. John M. G. Manning with the instruction to build a church. In the incredibly short time of five months the Father acquitted himself of his task and on Christmas services were held in the new, though not quite completed edifice. A month later, when it was about ready for dedication, the whole was consumed by fire, on February 2, 1887. It would be easier to imagine than to describe the promiscuous feelings of Father Manning and his small flock. But they lost no time bemoaning the loss. With new energies and sacrifices a second church of the same size and description was ready for dedication before the middle of June. On the 19th of the

same month, it being the third Sunday after Pentecost, the Rt. Rev. Bishop Vertin with the assistance of Fathers Manning and Keul blessed it to the patronage of St. Gregory of Nazianzene, one of the patron saints of the pastor.

Four lots were secured from the Palmer estate, two by donation and two by purchase. The company's agent, Mr. Moran, promised four lots but on his removal his promise was repudiated and



THE OLD ST. JOSEPH'S CHURCH, LAKE LINDEN.

Father Hollinger, then pastor, paid for them.

The following priests were pastors:

Rev. John M. G. Manning, from September 1, 1886 to November 1, 1889.

Rev. Joseph R. Boissonnault, from November 22, 1889 to March 11, 1890.

Rev. J. Reichenbach, from June 15th to August 17, 1890.

Rev. Joseph Haas, from August 20th to September 10, 1890.

Rev. Fidelis Sutter, from September 11, 1890 to April 21, 1892.

Rev. Philip J. Erlach, from July 23, 1892 to August 20, 1893.

Rev. John Gebul, from November 1, 1893 to May 10, 1896.

Rev. R. Becker, from September 14, 1901 to June 22, 1902.

Rev. William F. Gagnieur, S. J., *ad interim*, during August and September, 1902.

Rev. Martin C. Sommer, from October 19, 1902, to September 13, 1905.

Rev. Joseph F. Dittmann, the present pastor, from September 15, 1905.<sup>1</sup>



REV. FABIAN MARCEAU, BORN AT ST. SIMON, JANUARY 25, 1851, ORDAINED AT MARQUETTE BY BISHOP VERTIN, AUGUST 22, 1885.

Rev. Joseph L. Hollinger, from June 14, 1896 to August 4, 1899.

Rev. Frederic Glaser, from August 6, 1899, to August 11, 1901.

Rev. F. S. Hawelka, *ad interim*, from June 9, to August 4, 1901.

Father Glaser renovated the church inside by a steel-ceiling which makes a warm impression upon the visitor. It is no doubt one of the neatest frame churches of the diocese. After the restoration Bishop Eis blessed it, on August 30, 1900.

Sixty-five families constitute the congregation of Newberry, being Irish, French, German and Polish. Missions connected with it are:

Seney; church was built by Father Manning. Fourteen Irish and Polish families. Visited once a month.

Naubinway; Church built by Father Manning. In July 1894 Rev. E. P. Bordas became the first resident pastor of this place. He

added a larger sacristy to the church, some pews and confessionals and finished the house which was started by Father Manning. His successors were, in turn, Fathers Manning, Sauriol and Hasenberg. During its independence it had Gould City for a submission.

<sup>1</sup> Fr. Geers since March 27th.



The place has been made again a mission and has at present only fifteen families. Visited from Newberry once a month. Since 1906 attached to Manistique.

Germfask. No church. Fifteen Irish families. In a quandary how to name the place, the inhabitants took the initial letters of their sur-names and the best they could get out of them was Germfask.

Rappinville, church under construction. Twenty-five French families. Five acres of land were donated for cemetery purposes, but Father Sommer turned it over to the Township for care under usual restrictions for Catholic interments only.

#### GRAND MARAIS. HOLY ROSARY CHURCH.

The Grand Marais Lumber Company can take the lion-share of blame for the existence of the town. The site for the church was partly donated by them and partly bought from them. The edifice itself was commenced by Father Mlynarczyk who, on account of his short stay, accomplished but little. His successor, Father Sutter, completed the exterior of the house and church but died there before he could devote any attention to the interior finish. The next priest, Father Glaser, could do no more than to pay for the work already done so that it fell upon Father Mockler to plaster and finish the

two buildings interiorly.--This place is isolated upon the shore of Lake Superior and has but one train daily for communication with the rest of the world. The community must therefore depend upon itself for social intercourse, and for the building of churches upon its own resources. These facts alone vividly portray the sacrifices the priest must make. To say Mass in a shell of a church and to live in an unplastered shanty during the rigorous winters of the northern climate,



ST. JOSEPH'S CONVENT SCHOOL, LAKE LINDEN.

is to say the least, extremely uncomfortable. But it was done for the sake of the people living in so isolated a community, far from being large enough to maintain a parish institution. They usually do what they can and the deficiency is made up by the sacrifices of the priest. As there is a limit to every kind of endurance, so there is also to the sacrifices on the part of the priest. Hence we do not wonder that the changes at this mission were so frequent, with some room left between.

Rev. A. Mlynarczyk from August 31st 1899 to October 23, 1901.  
to Nov. 5, 1895.

Rev. F. Sutter from June 7th to November 3, 1901 to July 12, 1903.

Rev. F. Sutter from June 7th to November 22, 1896.

Rev. A. Schneider from July 26, 1903

Rev. John Cebul from January 15th to August 16, 1897.

to March 6, 1904.

Rev. F. Glaser from January 16th to December 8, 1898.

Rev. F. Marceau from March 13, 1904

to September 5, 1905.

Rev. John Mockler from February 5, from September 17, 1905.

Rev. P. Girard, the present pastor,

## Chapter XVIII.

### MARQUETTE, CLARKSBURG, REPUBLIC, CHAMPION AND MICHIGAMME.

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*Marquette.*

*St. Peter's Cathedral.*

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The city's history practically begins with the organization of the Marquette Iron Company in 1848 by A. R. Harlow, Edward Clark, then of Worcester, Mass., and Robert J. Graveraet. In May 1849 Mr. Graveraet brought in a small party of men to develop the company's holdings; they located at what is known as the Cleveland Mine, but, a few weeks later, joined Mr. Harlow who, on his arrival, decided to place a forge near the lake, south of Superior Street, later known as the old Marquette forge. In the first party was Peter White, at this writing the only survivor and a most respected citizen. Of the first clearing made, Mr. White gives the following interesting account: "Until the 10th of July, we kept possession of all the iron mountains then known west of the Jackson, fighting mosquitos at night and black flies through the day. On the 10th of July, we came away from the mountains, bag and baggage, arriving at the lake shore, as we then termed it, before noon. Mr. Harlow had arrived with quite a number of mechanics, some goods, lots of money, and what was better than all, we got a

glimpse of some female faces. We were all much excited and buoyant with the hope of a bright future before us. At 1 o'clock of that day, we commenced clearing the site of the present city of Marquette, which we called Worcester, in honor of Mr. Harlow's native city. We began by chopping off the trees and brush at the point of rocks near the brick blacksmith shop just south of the shore and of the Cleveland Company's ore docks. We cut the trees close to the ground, and then threw them bodily over the bank on to the lake shore, and thus began the construction of a dock."<sup>1</sup>

The infant industry was slow in developing. But the growing population attracted clergymen of various creeds. The first priest to visit Marquette was Father Menet, S. J., from the Soo. He said Mass in a log house on Spring Street in the summer of 1853. The same year the Upper Peninsula became Vicariate Apostolic and Father Baraga became its first bishop. The Jesuits from the Sault visited the place from time to time, but no

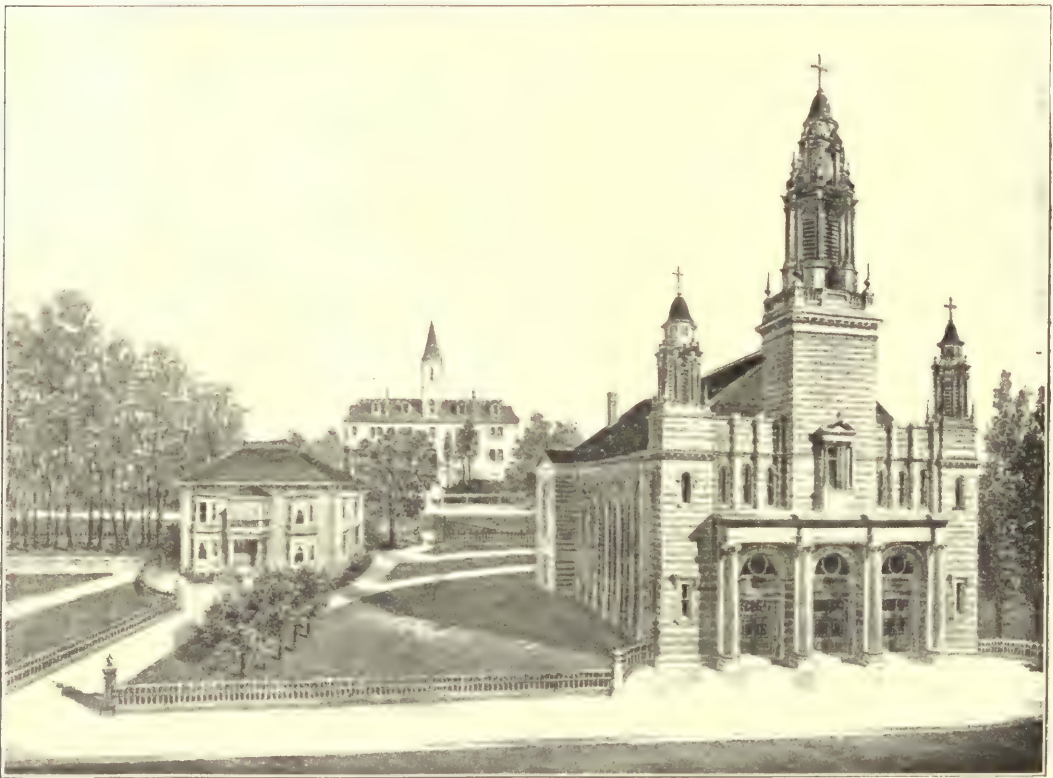
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<sup>1</sup> History of the Upper Peninsula of Michigan, p. 415.



steps were taken towards the building of a church until 1855 when in October the new bishop visited the Place. He confirmed, October 12th, thirty persons and selected the site for the future church. Late in the fall of 1856, Rev. Sebastian Duroc arrived on Mackinac Island, from France, and proceeded by order of the Bishop to Marquette on a dog sleigh. He

pastor until July 31, 1864, when he was succeeded by Rev. Henry L. Thiele. At this time it was generally known, to the inner circle, that the see would be transferred from the Sault to Marquette as soon as Rome would give its sanction. To prepare for it, Father Thiele commenced the building of a substantial church, and indeed for those days an ed-



VIEW OF THE PROSPECTIVE NEW ST. JOSEPH'S CHURCH, LAKE LINDEN. RECTORY TO THE LEFT.  
CONVENT IN THE REAR.

arrived there in February 1857, and in the spring commenced the erection of a two-story frame building on the site of the rear-end of the present Cathedral, of which the upper part he occupied himself and said Mass in the lower. The first baptism recorded, October 12, 1857, is that of John Shade. Father Duroc was

ilice of extraordinary design worthy of the name of a cathedral. It was a frame structure of Gothic character based on a stone foundation. Bishop Baraga laid the first corner stone in his diocese to this church and on his removal dedicated it to St. Peter the Apostle, in 1865. He took pardonable pride in his new cath-

edral because it compared favorably, as far as its appearance went, with any church in the state. But it proved to be poorly built to withstand the extreme cold, so traditional of those days. Likely to lessen the cost, which was anyway over twelve thousand dollars, there was no outside sheeting under the siding, an estimated saving outrun annually by additional cost in fuel. In zero weather the wood furnace had to be fired for three days, night and day, to temper the atmosphere inside even to a tolerable degree.

The list of priests who officiated in Marquette is as varied as it is interesting; it illustrates practically the scriptural "non habemus hic locum manentem." Father Thiele just saw his undertaking completed, but very much in debt. Rev. Charles Magnée, his successor, not being conversant in English, remained, in mid-summer of 1866, for only two months. The Bishop looked around for a priest who would not only be pastor of the cathedral but who would share with him in the administration of the diocese, as he felt more and more enfeebled by each year added to his long missionary life. His choice fell on Rev. Edward Jacker, pastor of St. Ann's Church in Hancock. Reluctantly he relinquished his post which through so many years of toil had become dear to him, and in August 1866 removed to Marquette. He became truly the right hand of the Bishop, and in his prolonged sickness was as much a nurse to him as he was an adviser. The Bishop's death occurred on January 19, 1868, and the Archbishop of the Province appointed Jacker administrator *sedes vacante*. At first he tried to fill both

offices—pastor and administrator—but finding them too difficult, he called Rev. Edmund Walsh to his assistance. He stayed from February 10th to March 3, 1868 and was succeeded by Father Magnée in March who remained till June. Then Rev. Martin Fox was made regular pastor of the cathedral and remained as such from August 1, 1868 to October 18, 1870. In February 1869, Father Jacker laid the administration of the diocese into



REV. NAPOLEON J. RAYMOND, BORN AT ST. HERMAS, JULY 14, 1876, ORDAINED AT MARQUETTE BY BISHOP EIS, JULY 26, 1903.

the hands of the second bishop, the Rt. Rev. Ignatius Mrak, but took it up again in the fall of the same year during the attendance of the Bishop at the Vatican Council.

On his return in the fall 1870, Bishop Mrak ordained Rev. Frederick Eis and installed him immediately as pastor of the cathedral. He held the position

from November 1, 1870 to September 14, 1873 and had, for a time the assistance of Rev. L. Lebouc, May 1871, of Rev. John Stariha, July 1871, of Rev. Moise Mainville, July 1872.

The present episcopal residence was built in 1873 wholly from the residues of contributions by the Propagation of Faith societies for the maintenance of missions. The old residence was sold to Mr. John McCabe who remodeled it for his own dwelling purposes. It is still existing on South Fourth street, No. 615.



THE OLD HOLY ROSARY CHURCH AND HOUSE, DESTROYED BY FIRE  
JUNE 1, 1879, LAKE LINDEN.

After Father Eis the successions were the following:

Rev. John Brown, from October 5, 1873, to August 25, 1874.

Rev. Hugh McDevitt, from September 6th to December 21, 1874.

Rev. Oliver Comtois, from January 10th to November 31, 1875.

Rev. H. J. Rousseau, from January 2nd to December 23, 1876.

In November, Rev. A. O. Pellisson *ad*

*interim*. Rev. Th. A. Trottenberg, from November 10, 1876 to February 4, 1877. Rev. John C. Henry, from February 10, 1877 to September 1, 1878. Rev. H. J. Rousseau, second term, from September 20th to November 1878.

At this period Bishop Mrak resigned, and Father Jacker became administrator for the third time. Rev. Kilian Haas, O. M. Cap. from Calvary, Wis., rendered temporary assistance until Rev. John C. Kenny, received from Father Jacker the appointment, for a second term, in February 1879.

On September 14, 1879, the third bishop of Marquette, the Rt. Rev. John Vertin was consecrated at Negaunee. The cathedral-pastor, being persona non-grata to the new Bishop, was peremptorily removed. As an act of vengeance for this priest's removal the cathedral was set on fire October 2, 1879, and in the glare of his burning titular church, Bishop Vertin held his entry, ungreeted. The most critical days for the cathedral parish followed. The beautiful

characteristic union of Catholicity was so ignominiously rent in two upon the detestable rock of nationalism. The guilty ones have long ago been called by their Maker into the beyond, together with the object of their hatred, and we hope they have repented, in flesh, for injuries done to religion, and that with their dying-off has died out the scandal which they have afforded to this posterity.

The burning of the church was keenly



felt by the entire community. Catholic and Protestant, and perhaps most by those who have been instrumental in reducing it to ashes. Much substantial sympathy was given to Bishop Vertin by outsiders. The rector of St. Paul's Episcopal church offered him free use of their old church on Ridge street, but the Bishop gratefully declined. An arrangement was made, according to which the homeless congregation found accommodation in the French church on Washington street. Two days after the conflagration Father Kenny caused the following notice to appear in the *Mining Journal*: The members of the Catholic Congregation will have Mass at the French Church on Washington Street, tomorrow (Sunday). First Mass at eight o'clock; the late Mass at 10:30; Vespers at 7:15 P. M.; Boys of the Sunday School Catechism class will attend with their teachers at the school room in the Orphan Asylum at two o'clock; The girls at the Convent School room.

Father Kenny.

And on October 11th: The Catholic Congregation will have Mass in the French Church tomorrow as follows: First Mass at 7:30 and late Mass at 9 o'clock.

By order of the Rt. Rev. Bishop Vertin.

J. C. Kenny.

This arrangement became permanent for Sundays; on week-days the chapel, in the basement of the bishop's house, was used. No time was lost by the Bishop, in the meanwhile, though under much ad-

verse circumstances, to make steps towards the building of a new Cathedral. A committee consisting of Messrs. Jacob Frei, Balthazar Neidhart, Henry Erbeling, and John Thoney, was selected by the Bishop. For some reasons the last two gentlemen remained inactive. The undertaking, however, made good headway, so that the corner stone was laid on the 10th of June 1881.



THE NEW HOLY ROSARY CHURCH, LAKE LINDEN.

To the spiritual wants, after the removal of Father Kenny, the Bishop attended himself for a time, till he secured the assistance of the Capuchin, Father Maurice, of Calvary, Wisconsin, during November and December 1880. Rev. Th. Al. Majerus served from December 15, 1880 to March 13, 1881. On the 25th of September 1881, Bishop Vertin leaving for Rome, entrusted the par-

ish and the diocese to his own predecessor, Bishop Mrak, and, after his return from Europe, on December 17th, steadily kept one clergyman in his house whose standing position was merely that of a vicar and duties those of a parish priest. Many of these remained only for a short time, particularly if they were more necessary elsewhere in the growing diocese. Thus:

Rev. A. W. Geers remained only about



REV. HENRY REIS, BORN AT LOUISVILLE, KENTUCKY, JULY 13, 1877, ORDAINED BY BISHOP MÖLLER, AT COLUMBUS, OHIO, JUNE 11, 1903.

four weeks, from the 1st to the 27th of January 1882.

Rev. Charles Drees, from February 5th to July 7, 1882.

Rev. Martin Kehoe from July 30 to September 15, 1882.

Rev. M. McLoy, from October 28, to November 29, 1882.

Rev. A. Perella from February 16th to March 3, 1883.

Rev. F. X. Becker from March 6th to June 10, 1883.

Rev. Th. M. Majerus from June 17th to December 19, 1883.

Rev. Kilian Haas from January 1st to July 15, 1884.

Rev. Joseph Barron from August 2nd, 1884 to June 28, 1885.

Rev. Matthew J. Lyons from July 12th to August 25, 1885.

Rev. Fabian S. Marceau from September 6th to October 4, 1885, *ad interim*.

Rev. F. X. Weninger, S. J., in September 1885, *ad interim*.

Rev. Thomas Turner from October 10, 1885, to September 1, 1886.

Rev. Augustine Bayer, O. S. F., in September 1886, *ad interim*.

Rev. J. E. Struif from September 26th to November 28, 1886.

Rev. Philip Kummert in December 1886, *ad interim*.

Rev. Ignatius Balluff from December 20, 1886 to July 26, 1887.

Rev. J. A. Keul from October 23, 1887 to September 10, 1888.

In the fall of 1883 the great cathedral was under roof and the people looked forward with pleasurable expectation to the time when they would be again in their own church. The hospitality of the French was indeed appreciated, but the small edifice hardly accommodated their own people and then, there is, no place like home. The completion of the entire cathedral was not to be thought of yet, but the Bishop exerted himself to have the basement ready for occupancy by Christmas. In this he was not disappointed. The spacious basement which

a couple of months before looked like a sand-pit was transformed into a beautiful place of worship. Streams of light revealed to the gathering multitude the tasteful arrangement. The pews although of home-make proved to be very comfortable, the white and gold altars, likewise of domestic design, adorned, between the glittering candlesticks, with cut flowers greatly pleased the artistic mind of the people. At the stroke of twelve Bishop Vertin with his assistants

Mr. Joseph Bosch, of Lake Linden, in memory of his wife Mary, née Vertin, the St. Mary's altar was also donated.

The organ was purchased at the cost of three thousand dollars. The pews, railing, side altars and the episcopal throne are the work of Grammer, of Chicago. The Cathedral was consecrated on the 27th of July, 1890.

Up to this time the Bishop was the pastor of the cathedral himself. Willing to confer this title on his resident priest, he



BIRDS-EYE VIEW OF CALUMET AND RED JACKET. TO THE EXTREME LEFT IS OLD SACRED HEART CHURCH AND HOUSE.

entered to the melodious strains of "Ecce sacerdos magnus." After the usual blessing of the new place of worship the bishop sang Pontifical-Highmass.

This basement remained the home of the congregation for seven years. Gradually the upstairs was finished and the furniture installed. The beautiful white marble altar is a gift of the bishop's father, Mr. Joseph Vertin, Sr. of Hancock; the St. Joseph's side altar a donation of

ordered Father Langan to build a residence on the northwestern corner of the Cathedral. It was erected at an expense of four thousand dollars.

Rev. Joseph M. Langan, who had come to Marquette October 14, 1888 became the first pastor and held the position until October 21, 1894. During his time the congregation increased considerably and the following assistants shared the work with him:



Rev. Adam J. Doser from January to July 1901.

Rev. James A. Miller from July 20, 1901 to February 5, 1902.

Rev. Fabian Pawlar from February 3, to April 16, 1893, *ad interim*.

Rev. Anthony C. Keller, from June 5, 1892, to February 21, 1893.

Rev. William H. Joisten from April 30, to June 21, 1893.

Rev. W. Anzelm Mlynarczyk in August 1893.

Rev. Joseph A. Sauriol from December 12, 1894 to May 27, 1895.

Rev. N. H. Nosbisch, pastor, from February 26, 1895 to May 10, 1896.

Rev. Anton Hodnik, during July 1895.

Rev. Joseph Hollinger, from August 10, 1895 to May 24, 1896.

Rev. Adam J. Doser, pastor, from June 12, 1896 to October 17, 1897.

Rev. Anthony Zagar from August 18, 1896 to February 5, 1897.

Rev. J. A. Sauriol, from April 21st



BIRD'S-EYE VIEW OF CALUMET AND RECLA LOCATION.

Rev. Hubert Zimmermann from June 28th to October 1, 1893. And again from December 27th, 1893 to March 15, 1894.

Rev. Joseph Wallace from April 25th to May 29, 1894.

Rev. James Lenard, Ph.D. from June 12th to October 15th, 1894.

Rev. James Miller, succeeded Father Langan in the pastorate on October 28, 1894, but resigned his charge February 17, 1895.

to June 28, 1897.

Rev. Mathias Jodocy, from September 25, 1897 to January 27, 1899.

Rev. John Kraker from December 19, 1897 to April 17, 1899.

Rev. Joseph G. Pinten, the present pastor from April 30, 1899. His assistants:

Rev. James J. Corcoran from May 3, 1899 to August 12, 1900.

Rev. M. Faust took charge of the cath-

edral parish and diocesan chancery during the months of June, and July and part of August, 1900, in the absence of the Rt. Rev. Bishop and Father Pinten.

Rev. Peter Manderfield from September 3, 1900, to April 7, 1901.

Rev. Dennis B. Sullivan from October 6, 1901 to August 1, 1902.

Rev. Joseph A. Sauriol from August 7, 1902.

quette. Teaching communities were scarce and to those who were in position to open a school he had scanty remuneration to offer. At last the Ursuline Nuns from Chatham, Ontario, realized his ardent desires and came to Marquette in 1867. They rented a building on Superior street, now Baraga Ave., which stands yet at No. 213 in the same place. Here they opened an Academy and day



BIRD'S EYE VIEW OF CALUMET AND HECLA—LOCATION II.

Rev. Jeremiah Moriarty from June 17, 1905.

The parochial school is essential to the life of the church. This was well realized by the bishops and pastors of Marquette. Bishop Baraga who in most of his missions was the teacher himself in the simple arts of reading, writing and arithmetic, exerted himself to establish a school soon after his arrival in Mar-

quette. Teaching communities were scarce and to those who were in position to open a school he had scanty remuneration to offer. At last the Ursuline Nuns from Chatham, Ontario, realized his ardent desires and came to Marquette in 1867. They rented a building on Superior street, now Baraga Ave., which stands yet at No. 213 in the same place. Here they opened an Academy and day

first band under Mother Du Chantal Martin were Sister Alphonsus Byrn, Sister Bernard Walsh, Sister Agnes Gill and Sister Zita Kavanagh. The Ursuline holdings were acquired for ten thousand two hundred dollars and it took the Sisters a quarter of a century to pay it. In 1875 Mother De Pazzi became superioress. Being a woman of great piety and zeal and prudence, she harbored some orphan girls at the Academy wholly at the expense of the community. To reward

proviso that they turn into the cathedral fund fifty cents of every dollar collected. This was conscientiously complied with. A great deal of good was accomplished thereby. Many more destitute girls found a home in the new institution and were given an education which otherwise would have been without their reach. The girls were cared for here until 1902 when they were transferred, for economic reasons, to Assinins. In 1883 the Sisters commenced a new chapel which was



BIRD'S EYE VIEW OF CALUMET AND HECLA—LOCATION III.

as well as to secure the continuance of the good work, Bishop Mrak in his last year of administration suggested a separate girls' orphanage. To provide means the Sisters were authorized to collect throughout the diocese for this laudable purpose. In 1879 the girls' new orphan asylum was completed and to liquidate the outstanding bills, Bishop Vertin extended to the Sisters the same privileges, accorded to them by his predecessor with the

dedicated the year after to the Sacred Heart. In 1890 a second addition was made to the same west wing in order to provide more and better classrooms. The school was conducted on monthly tuition plan, until 1899, the present pastor, Father Pinten, adopted a new system, the teachers being now paid the ordinary salary from the common church funds. The academy and the school enjoyed an enviable reputation from their inception



and were in latter years at the height of prosperity when on February 17, 1903, fire laid all past labors and future hopes to ashes. This calamity broke up the schools only for a few days. The educational work of the church was so much appreciated by the public that the pastor had little difficulty securing accommodation in the city hall. But then a serious problem presented itself. That a new school had to be built was clear to every mind. The old buildings were owned by the teaching community. Shall the parish build a new school for them or for itself? The imperative answer suggested itself. There were many among the people, carried away by their friendly sympathies for the Sisters, but the path of duty was clear to the pastor. His policy for a parish school owned by the parish was seconded on a second consideration, by all those who had the welfare of the cathedral parish at heart. No small task it was to place there a building commensurate with the needs as well as with the dignity of the mother church of the diocese, an undertaking which must needs have taxed the best financial talent pursued into clerical cloth. Father Pinten displayed his best judgment in the location, style, and material for the new school. In view of the fact that the Harlow property opposite the cathedral laid waste for years without anybody being able to purchase a foot of it, would have annihilated any thought in that direction at its very birth. Not so with the pastor of the cathedral. With an inborn indomitable pluck he

communicated his *evil* designs upon the partition of her property to Mrs. Harlow, who, almost contrary to all expectations, showed herself willing to part with one hundred and fifty feet frontage, by one hundred and fifty feet deep. The price was two thousand five hundred dollars; equivalent to a magnanimous donation of the property. The style and material should be in keeping with the magnificent red sandstone cathedral. A

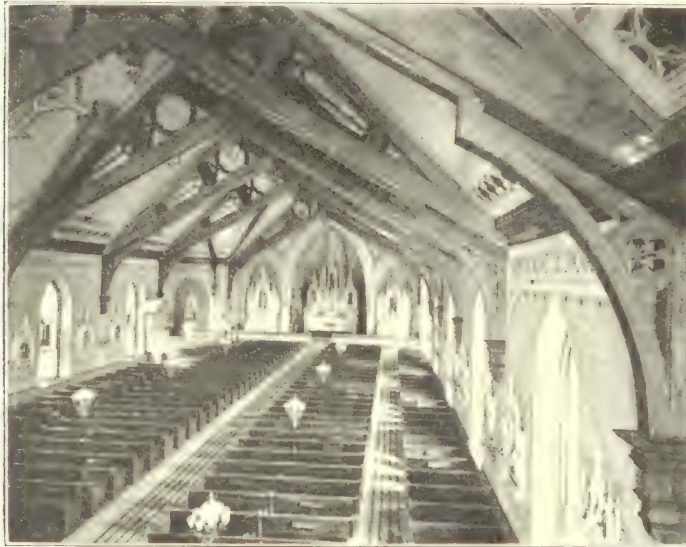


THE NEW SACRED HEART CHURCH, CALUMET.

good stroke of business was done in this line by the purchase of the old Grace furnace for seven hundred dollars, which furnished more than enough stone for the entire school. But when the foundations were to be placed, it was found that the proposed building would obstruct the front of the cathedral. More ground was the logical suggestion—leading to Mrs. Harlow's residence. The good taste with which the subject was again brought

before her appealed to the old lady's big heart, she smiled and said yes. This time 50x150 feet to the west were added to the first purchase, for a consideration of eight hundred dollars. West of this another similar piece was later acquired for an equivalent sum. The building was located far enough in the lot to leave a free view of the cathedral. Plans were prepared by John D. Chubb. The corner stone was laid by the Rt. Rev. Bishop Eis on the fiftieth anniversary of

izens of Marquette, partly says: "I began, as you all know without any money, but with good credit. Being well aware that those who build churches and schools, above all other things, need God's blessing, for 'Unless the Lord build the house, in vain do builders labor,' we prayed that God would bless our undertaking and inspire you to come to my assistance. My aim has been to erect such a structure of which Marquette could well be proud, that would be in keeping with



INTERIOR OF THE SACRED HEART CHURCH, CALUMET.

Bishop Baraga's consecration, November 1, 1903, and in honor of the saintly bishop, who in his day stood so much for education, named Baraga School.

The old court house was bought for two hundred and forty dollars and most of its material used for rough work interiorly.

Concerning this school, so happily completed, Father Pinten, in a circular addressed to the parishioners and the cit-

the Cathedral and with the other magnificent buildings of our city, and that by its dimensions, solidity and architectural beauty, would proclaim to future generations the love, zeal, and self-sacrifice of the Catholics of to-day.

"It was fitting that the building should be dedicated to the memory of our saintly and highly venerated Bishop Baraga. It was he who more than half a century ago, before the white man had made his appearance, was in this vicinity and taught the Indians the rudiments of

Christianity. Mankind will perhaps never know the hardships, trials and sufferings which he endured on his journeys. But his life has left an indelible impression in the annals of our history. It was, therefore, meet and just that we who still remember him should erect a monument in grateful remembrance, to tell of our love for him, whose memory is held in benediction. The thought that my humble efforts are instrumental in

erecting this monument to the great Apostle of the Chippewa Indians strengthened me and gave inspiration to the work."<sup>2</sup>

Since the completion of this magnificent school the remaining piece of land 84x250 feet, between the school and Spring street, was also purchased for two thousand one hundred dollars and paid for by two members of the congregation. This makes the school site two hundred and fifty by two hundred thirty three feet.

In 1899 Bishop Vertin realized a long cherished desire in giving the congregation a boys' school. The Sisters of St. Joseph gave to this purpose on the east end of their block a hundred feet square. In money, four thousand dollars came from Father Cebul's and about one thousand from Father Haas' estate, while the balance was paid by Bishop Vertin himself. Since the Baraga school is large enough for all purposes the boys' school was sold to the city for a sum of seven thousand five hundred dollars.

#### MARQUETTE.

#### FRENCH.—ST. JOHN'S CHURCH.

This church is situated on lots 2 and 3, Block 5, Harlow's addition No. 1, and is facing Washington street. It was built entirely of logs in 1856 by the Rev. A. C. Shaw for the Methodist Episcopal congregation. Mr. Shaw cut all the timbers within the present city limits, and hewed and drew them with his own hand. Here the Methodists worshipped until 1872, when they erected a handsome brown-stone church on the corner of Ridge and Front streets, and then sold their old one for twenty-five hundred dollars to the

Canadian French, who just then had banded into a congregation of their own. The church was clapboarded on the outside and remodeled on the inside to suit the demands of Catholic worship. On the 18th of August, 1872, Bishop Mrak dedicated it to St. John the Baptist. Rev. Moise Mainville, of the Viateur Fathers, was the only priest present on the occa-



REV. J. IGNATIUS OTIS.

sion. He also held services for a few Sundays. The first pastor, Rev. W. T. Roy, was appointed early in November and remained in charge of the congregation until October 19, 1874. The first christening recorded on the parish records is that of Marie Melina Chartier, on November 19, 1872.

Father Roy built a residence on the lot west of the church at the cost of three

<sup>2</sup> Circular letter dated July 25, 1906.



thousand dollars. He became financially embarrassed and Mr. Gregory, the contractor, took possession of it and leased it to a third party for a boarding house. It remained in this servitude until Father Martel redeemed it and occupied it himself. His predecessors lived in rent.

Further successions were:

Rev. Oliver Comtois, from October 20, 1874, to January 11, 1875.



REV. IGNATIUS WILKENS, O. F. M.

Rev. James F. Berube, from March 11, 1875, to June 30, 1876.

Rev. Anatole O. Pelisson, from July 16, 1876, to April 2, 1877.

Rev. G. Simon Marceau, from May, 1877, to July 14, 1878.

Rev. Louis Paquet, from April 18th, to October 2, 1878.

Rev. James F. Berube, *ad interim* from October 2nd to Nov. 12, 1878.

Rev. H. J. Rosseau from November 13, 1878, to October 26, 1879.

Rt. Rev. Ignatius Mrak, *Episcopus Emeritus*, during a part of October and November, 1879, *ad interim*.

Rev. Maurice Hens, O. M. C., alternately with Father Th. Al. Majerus, from the Bishop's house, from November 17, 1879, to May 7, 1881, *ad interim*.

Rev. J. Elie Martel, from May 15, 1881, to August 21, 1888.

Rev. Fabian S. Marceau, from August 31, 1888, to November 7, 1889.

Rev. Antoine Vermare, from November 13, 1889, to July 16, 1902. Rev. A. Molinari substituted Father Vermare, during his visit to his native country, from May till August, 1897.

Rev. Raymond G. Jacques, from July 17, 1902, to September, 1905.

Rev. Mathias Jodocy, from September 14, 1905—the present pastor.

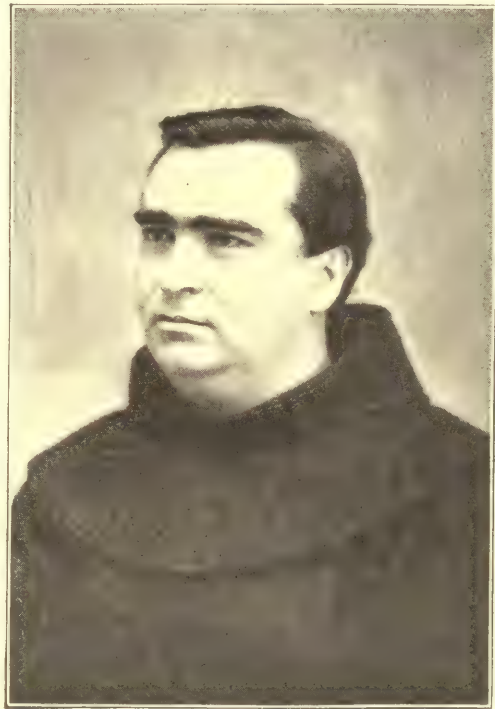
Despite the old fashioned style, St. John's Church has been made by its pastors very attractive. Each one in his succession has striven to add some improvement. In this Father Vermare has outstripped them all. He gave it a modern dress, clapboarding it outside, though it was done at an expenditure, as he boastfully says, of—thirty-five dollars. Verily, he could not add a suit of clothes to his own person for that amount! He purchased the altars, statues, vessels and vestments. The statue of St. Jean Baptiste being six and one-half feet high and weighing six hundred and forty pounds, is imported from Paris, and costs there, F. O. B., 500 francs, and could not be bought in the United States for double the price.

All the beautiful things which the pas-

tors have added to the equipment of the old church have not been able to conceal the fact that a new church is needed. For many years the talk on this subject has been louder and louder. Under July 26, 1890, the Mining Journal had the following: "There is a great deal of talk among the congregation of St. John's church about building a new edifice for worship in this city. The present church, though a large one, cannot accommodate the three thousand Catholics of the city and larger quarters are a necessity and not a luxury. The consecration of St. Peters' Cathedral at Marquette next Sunday will mark the end of an up-hill struggle by the Catholics of the Diocese, and the congregations of all churches will be in easier circumstances financially than they have been while building the Cathedral. It is quite within the bounds of possibility that the project of building a new church will assume tangible form within the next two weeks, and that the work of construction will be begun this summer or fall. A new church is certainly badly needed here to accommodate the many followers of the Catholic Church." Since then fifteen years lapsed and this seems almost humorous. Facts talk louder than words. There has been nothing wanting in the good will of the pastors. Father Vermare found four hundred dollars in the building fund and increased it to twenty-three hundred. Father Jacques set himself to work, with all his youthful energies to push this almost stale subject of common interest to a successful issue. He bought from George Cummings the south end of lots 17, 18, and 19, each 50x78; lot 15, 50x69, abutting on the old church property on the north side and fronting on Fourth

street, all for a consideration of three thousand, three hundred and eighty-five dollars. Besides he swelled the building fund to almost twelve thousand dollars. His untimely removal has checked his activity, much to the regret of the French people of Marquette.

As it was expected the new pastor took up the question where his predecessor left it and pushed it to an issue. At length the contract was given to Lipsett and Sinclair for the sum of \$32,500. The new



REV. PACIFIC WINTERHELD, O. F. M.

church, built in Spanish renaissance style will have a seating capacity of 770 in the main auditorium and 230 in the balconies. The corner stone was laid on Sept. 16, 1906 and the building is, at this writing, under roof. If financial conditions permit it may be ready for occupancy a year hence.

The St. John's congregation still worship in the old church. It has a membership of 400 Canadian-French families.

Unfortunately it has no school of its own. The children are admitted, upon payment of tuition, to the Cathedral schools.

#### NEGAUNEE.

##### ST. PAUL'S CHURCH.

This city owes its birth to the Jackson Iron Company, who began mining in the fall of 1846. The operations were rather limited until 1857. Then, with the advent of the Marquette and Bay de Noquet



REV. ANGELUS HAERTEL, O. F. M.

railway the Pioneer furnace was built, and with the facilities of smelting and shipping the growth of the population kept pace with the development of the only industry. But after all it remained only a mining camp, as there was no regularly laid out village until the spring of 1865, when the company made a plat naming it Negaunee.

Father Menet likely visited this place,

as he did Marquette, in 1853. After 1856, Negaunee became one of Father Duroc's regular missions, but no attempt was made to build a church. The first step in this direction was made by Bishop Baraga. On the 7th of September, 1860, he went thither from Marquette to select a site. His choice fell on lot 3, of block 2, and he paid to Mr. Spilman, the company's agent, twenty-five dollars on account. At the same time, he entered into a contract with Dr. John McKenzie, the owner of a saw-mill, to furnish all the required lumber for a sum of one hundred and ninety dollars. Who built the church, we have been unable to ascertain. On June 16, 1861, the Bishop revisited Negaunee and was much pleased to find the church ready. In addition he bought from the same Dr. McKenzie a small house at the saw-mill for two hundred and eighty-four dollars, and caused it to be removed to the side of the church. This house still exists at No. 408 Case street, and is owned by Mrs. John Hardiman. The church was sold by Father Eis to one Mr. Root, who had it cut in two and made two dwellings out of it. They are still on the corner of Case street and Brown avenue. The one facing the former is owned by John O. Adams, and the other with the front on Brown avenue by Mr. Gilbert.

The first resident pastor was Rev. Honoratus Bourion. End of May, 1862, he arrived in Marquette, where his uncle, Father Duroc, was pastor, and from there looked after the interests of the parish, removing to his mission about the first day of July. The first baptismal entry is that of Vitalie Foye, on July 6, 1862.

In 1865, the demand for iron became



brisk and regular. Iron regions were suddenly fanned into an unusual activity, not less so Negaunee. Prosperity seemed to have come to stay and made itself apparent in the improvements and growth of the location organized into a village but three years before. In August, 1867, "B.," a local poetical genius describes the town in the following verse:

"But few of the houses six years have been seen,  
The oldest, I'm told, is only sixteen,  
They are fram'd cabin fashion, of course, all of  
wood,

Some made in six days, but all very good;  
But I quake for their fate in case of a fire,  
A hurricane, too, might blow them up higher.  
A good fire engine would help to secure 'em,  
And stone and good brick now you can procure  
'em,

In case of a fire or high, windy weather,  
Would help hold the village and houses together.  
The houses are modest, some large and all roomy,  
Well-lighted and painted and none of 'em  
gloomy;

Some are mere shanties built up with logs  
And filled full of people and not a few dogs.  
Few have a side front, but like a statue,  
Stand out to the street, as if they'd come at you.  
There is a good school-house cost eight thou-  
sand dollars,

And filled to repletion by three hundred schol-  
ars.

The Catholics already have built them a church,  
And left all their brethren thus far in the lurch."

True enough, the Catholics had a church, but the great influx of people made it altogether inadequate to the demands. Like the rest of his townsmen, Father Bourion believed in a great future of the town. To him the six-years-old church was not only too small, but not sightly enough. And—(we would like to write this between the lines)—he secretly hoped that Negaunee would soon outstrip Marquette in growth, wealth, improvements and everything that makes a town more desirable to live in, and that the Bishop who had just come to Marquette could be induced to make it his episcopal city, so he resolved to build a church far in excess of the times. To carry out his

plans, he purchased three lots on the corner of Pioneer avenue and Case street, and at once commenced the building of the foundations. On November 10, 1867, Bishop Baraga, so enfeebled that he had to be carried on his chair, laid the corner-stone, the second one in his diocese, and the last on earth. It was a gala day for Negaunee. The autumn contributed one of her best days. Crowds had gathered



REV. PAUL LOTZ, O. F. M.

around the corner to witness the ceremony. With bared heads stood the men while the aged pontiff was being borne to the place of solemnity. Not a whisper fell while the tremulous hands of saintly Baraga cemented the corner-stone, and his words, distinct and clear, rang out to heaven craving blessing upon the new house of God and the future worshippers. On account of his infirm condition, the

Bishop asked the pastor to address the assembled people. We give here Father Bourion's full sermon, purloined from an old scrap-book in possession of Mrs. Theophile Rois, his sister, and must confess that, aside of the grammatical shortcomings, we have admired the masterly effort, in view of the fact that Father Bourion was only a few years in the country, and had but small opportunities to acquire the English language:



REV. PETER ALCANTARA WELLING, O. F. M.

### SERMON.

Thou art Peter (or rock) and upon this rock I will build my church, and the gates of Hell shall not prevail against it.—Matt., Chap. 16, v. 18.

Behold, I am with you all days even to the consummation of the world.—28, 20.

“Monsignor and Dearly Beloved Brethren —

“It is but a few days that the Church, our holy mother, the everblooming spouse of Christ, called us all her children

around the altars of the Most High to celebrate all together the triumph of our forefathers, who, having fought strenuously the fight of the Lord in this vale of tears, have received the palm of victory in Heaven.

“On that day we rejoiced exceedingly, for the path, the narrow path of Heaven, which seemed so arduous and so abrupt, followed and trodden by so many of our ancestors, whom the Church propose for our imitation, the difficult path appeared to us of easy access; and all at once the heart of the desperate has been illuminated with a divine ray of hope. Yes, indeed! on that festival of the elects we were in exultation; for Heaven with all its splendor and magnificence, opened its lofty gates to let us contemplate the heroes of six thousand years, who, during their lives proved themselves worthy of following the Lamb through the mansions of eternal bliss. Oh! what triumph for Heaven! and what glory for the militant Church here on earth, the prolific mother of all the elects! How proud was she not, that Church of all ages, to show and prove that she does not fear decrepitude, and that, like her mother, her spouse, the times do not affect her, and that always, until the consummation of ages, she will continue to bring forth and nurse children for Heaven. Is it not indeed to her that the universality of times and places belongs; to her that the infallibility of the doctrine, the perpetuity of duration, the victory in all that combats, are promised? She is that house built upon the rock which sometimes seems perhaps to give way under the repeated strokes of the enemy, but which shall never fail, for said the Lord: ‘The gates of Hell shall

never prevail against it.' Against that Church the tempests rage in vain; in vain shall the torrents raise up their furious waves. She does not fear destruction, for she has her foundation on the eternal hills.

"But, in what time do I come to speak such language? Is it not when the effects seem to contradict the magnificence of those promises? When that sacred edifice which, almost during nineteen centuries, has stood firm against so many storms, seems at last to incline to its ruin, and that, as the infidel says and repeats since eighteen hundred years, the time has come in which Christianity, heretofore victorious over Idolatry, must at last give room to a philosophy or infidelity more conform to the depraved taste of humanity, and disappear itself from the scene of the world.

"I doubt not, dear brethren, that it is the secret and perverse desire of many incredulous and blind men that the Church be overthrown by the power of the devils and men. Vain hopes! Dear brethren, Heaven and earth shall pass away before a word of our Lord should remain unfulfilled. But to confound the one and comfort the others, I must show you that the present state of the Church of Christ, assailed in her chief pontiff, the Bishop of Rome, in which state some short-sighted men foresee the manifest signs of her ruin, is, in contrary, the pledge, the token of her triumph. O, divine spirit, come to defend yourself, the Church, or at least put on my lips that language of fire of light, which formerly, in the mouths of her founders, the apostles, illuminated the whole world!

"Experience ought to have tranquil-

ized us, reassured us long ago, dear brethren, on the destinies of our immortal Church, whose conservatism amid so many dangers, is the work of the Almighty, as well as its establishment. How many times, indeed, in the course of eighteen hundred years, did she not seem, I shall not say just perishing, but even according to human appreciation, already lost beyond resource, drowned forever,



REV. OTTO ZIEGLER, O. F. M.

and as annihilated by the furious tempests that always assailed her! And is it not from death itself, to speak so, from the bottom of abyss, that she has risen as many times, glorious and triumphant? Follow her history through the ages, and see whether her greatest prostration, her profoundest annihilation, has not been always the prelude, the signal of her great-



est victories; whether every enemy (and God knows how many she has had) has not fallen before her, in the very moment that he seemed to have inflicted the last and mortal blow.

"No, that immortal Church is never so formidable nor so invincible as when she seems to be reduced to the last extremity: because the strength which sustains her is not her own, but that of God, whose



REV. SIGISMUND PIRRON, O. F. M.

might breaks forth in the infirmity of the creatures. Oh! most holy and most pure daughter of the Most High! how little thou fearest the attacks of those who have sworn thy destruction, when Christ himself has assured thee of thy destiny, saying: 'Behold, I am with you all days, even unto the consummation of the world.' That the paraclete may abide

with you forever. 'Have confidence, I have conquered the world.' But, I must, dear brethren, to confirm what I advance, to console our faith and stir up our courage, now when once more among the thousand times that the Church has been assailed, her chief pontiff is attacked from all parts,—I must retrace here a few lines of that magnificent picture which holds forth to us the annals of that Church, always persecuted and always victorious.

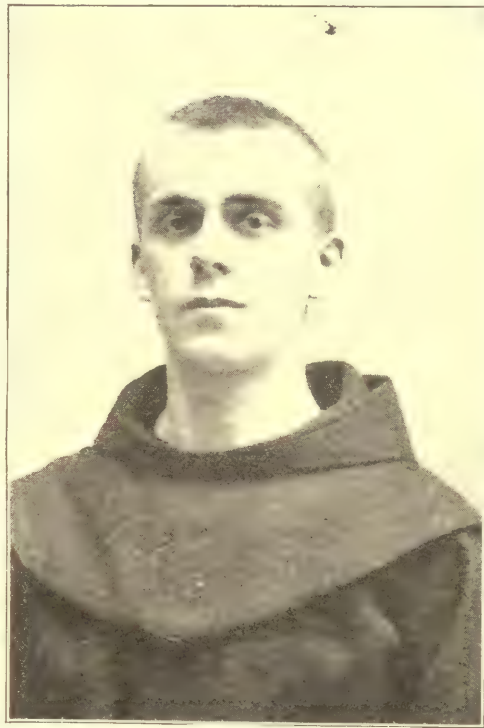
"Consider her at first in the struggle with the synagogue and the rebel Jews. Jesus Christ, her founder, had sunk under their repeated stroke, and expired in the middle of unspeakable torments. His enemies triumphed and His timid disciples, who, during His passion, left Him in the hands of His murderers and fled, hidden in the cenacle, dared not even to appear in public. All, then, is consummated? Oh, Jesus, you said it on the cross! All is consummated! The new religion of one day shall not even deserve mention in the history of nations, and the famous temple of Jerusalem and the city which has called upon her head the innocent blood, threatened with destruction by the author of that new religion, must..... which preceded it?

"Oh! behold another more formidable enemy has come forward to destroy thee, O, Church, already too proud of thy victories! Oh, God! how can your Church fight against the whole world conspiring the total destruction of your rising Church, if you do not sustain her? No, no; purchased by the infinite price of your blood, she cannot succumb; victory is hers, for your word is sacred; you have

said it: 'The gates of Hell shall never prevail against her;' and yourself, Oh, Lord, shall fight with her until the consummation of ages! But see, dear brethren, children of that imperishable Church, the whole world is leagued against twelve poor fishermen of the lake Genesaret, who have undertaken—what? To submit the whole universe to the law of their Christ, of their crucified Master! Everything is used during more than three hundred years to suffocate the rising religion; the power of the Caesars, the authority of the senate, of the pontiffs, of the magistrates, the tortures, the armies, the nations have sworn her destruction. Italy and the whole Roman empire is overflowed with the Christian blood. Millions of Catholics lay down their lives and die to seal their faith, and at last the tyrants, thinking that the new religion has been drowned in the blood of the martyrs, solemnly declare and proclaim that the religion of Christ has disappeared from the earth.

"See those fatuous movements which are hastily erected to eternize the memory of that remarkable event. O, tyrants, how great are your delusions! Those columns erected by your sacrilegious hands dyed in the blood of our ancestors, far from giving the lie to the words of Christ, shall only serve to carry to the remote posterity the memory of your cruelties! But let us read those proud inscriptions: *Diocletiano, novo Jovi, nomine Christianorum deleto. Maximiano, novo Herculi superstitione Christi ubique Deleta!* 'To Diocletian the new Jupiter, to Maximian the new Hercules, for having at last abolished the Christian name and destroyed in the whole world the su-

perstition of Christ!' Is it so, O Mighty God, is your Church destroyed? Shall your enemies give you the lie? Have you, then, against your word, deserted your Church? Oh! Is not the blood of your martyrs in vain which they have so courageously defended? Behold, now, your enemies proclaim it; your sacred name shall be henceforth an object of hor-



REV. ALBAN SCHNEIDER, O. F. M.

ror to the whole world! Will you, O, Lord, allow them to consummate their infamous designs? See, dear brethren, those proud monuments were scarcely finished, when a mysterious sign appears in the air; the instrument of our redemption, the cross, appears in the luminous skies. Guided by this wonderful sign, the Emperor Constantine, yet Pagan, triumphs over his enemies; the gates of

Rome are opened to him, and immediately the standard of the cross waves over the capitol. Rome is converted, and soon after the universe, astonished, adored the Crucified, and that Rome, inebriated with the blood of the martyr, St. Peter, and thirty-six of his successors, on the pontifical seat of Rome, is recognized publicly by the whole world, and shall be to the end of time, the seat of the true religion



REV. SIMON GRIESAM, O. F. M.

and the capital of the Catholic world; for it was said: 'Thou art Peter (or rock); and upon this rock I shall build my church, and the gates of Hell shall never prevail against it.' O, Church of the living God, how little thou fearest the cries of victory, the insulting trophies of thy enemies, who are never so near their fall as when they foolishly believe that they have struck thee down to their feet.

"From this time cease your combats outside; get ready to fight inside a fiercer and more desperate battle. The heresies and schisms prepare to continue the war begun by the infidel synagogue and the pagan world. Great God! what extremities thy Church must be reduced to! when those sects leagued against her shall lacerate her bosom and tear away her entrails! Yes, O, desolate mother! it is written that here on earth you cannot have a moment of rest! Arians, Nestorians, Donatists, Photinians, Apollanarists, Pelagians, etc., etc., who could ever enumerate them all in the course of eighteen hundred years, or recall to mind, without shuddering, the frightful tempests which they excited? Everywhere altar against altar, pulpit against pulpit, pastor against pastor, flock against flock. The Church fulminating against the heresies anathematising the Church; all the doctrines confounded; the light buried in the darkness. Who then clears up this chaos? Yourself, O, God, whose command to the waters of the abyss are obeyed; you, who never permit that Hell should prevail against your Church, for you have declared it solemnly. In fact, at a word of that God, the dark shadows of lies are dissipated, a hundred and thirty-eight great heresies and schisms have passed away and disappeared forever. From the time of the apostles to the fifteenth century, the Catholic Church, always immovable on the rock on which she has been established, rules since over eighteen hundred years, from the summit of the sacred mountain, the ocean of human passions and human errors, and to her feet come vainly to expire the waves which her enemies, in running to the



abyss, have excited against her. O, victory of victories! hundreds of heresies and schisms have been dissipated, and the true church alone waves her victorious banners over the whole world, converted at last to her immortal doctrines!

"O! you all who, perhaps, have been scandalized to see, in our own days, the divisions among those who glory in the name of Christians, do you yet doubt our victory?

"Who shall now fear poverty, when he remembers that of her's in the catacombs of Rome? She does not forget that her kingdom is not in this world, but in the other. To reduce her to poverty? but she is proud of it; for in that she imitates her divine founder, who had not even a place to rest his own head. What they cannot take away from her is her faithful children, who never left her in the want of anything.

"Ah! when she was rich, she was not obliged, as she is now, to beg from her children to build temples to her spouse. In the time of her splendor and magnificence, the widow and the orphans, the poor and the naked were wont to find retreat and comfort on her maternal bosom. But now, deprived of all the marks of her antique splendor, she must cry for help to her children; not for herself, indeed, for she thinks that she did not lose anything as long as the promises for her divine spouse are left to her. In-

sane that they are, because they see her now exteriorly weak and poor, they imagine that they shall have over her an easy victory; but no; she is not less incapable of fear, in the storms assailing her old age, than in those which assailed her cradle. O, children of a mother always persecuted! do not close your ears and your hearts against the pitiful cries of your mother! Can a mother in want ask in vain of a good child? Or, then, shall it be said that the Church of God has tri-

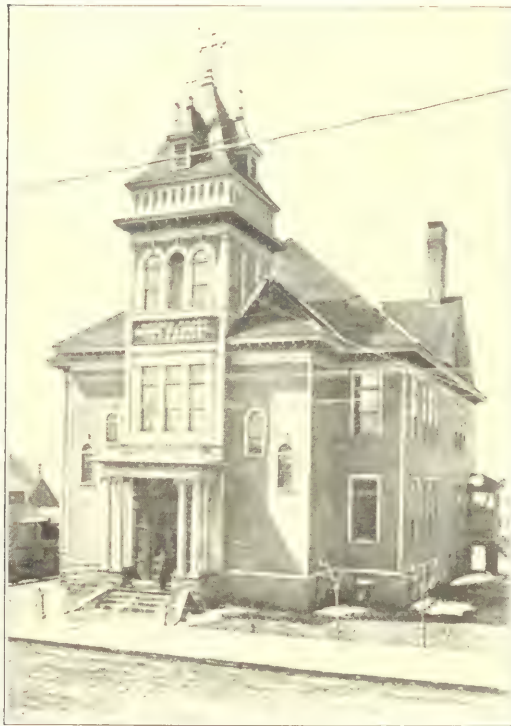


SACRED HEART SCHOOL, FIRST BUILDING.

umphed over the hardness of heart of her own children? Oh, how glorious, is it not, dear brethren, to contribute, by our earthly means, to the triumph of that Church which is so much entitled to the gratitude of all men, for having, alone, wrested from barbarism all nations, and for having in its stead, by diffusing the light of the Gospel all over the world, brought on earth the true civilization, which is the pride of the world! But why should I speak any longer on that subject?

I know that every one is ready for any sacrifice for the honor and glory of that religion of all our ancestors; and that her call shall find an echo in your hearts.

"But I cannot finish, dear brethren, without saying a word of another triumph of the Catholic Church, her head the pontiff of Rome, the successor of Peter, against whom the infidelity in despair has directed all her batteries. Jesus Christ,



SACRED HEART HIGH SCHOOL

in establishing the seat of Peter, promised to it an immortal duration and defied the powers of Hell of ever destroying it. 'The gates of Hell shall never prevail against it.' (Mat., xvi, 18.) Hell did not forget that challenge, and during eighteen hundred years it did not cease to direct its efforts against that imperishable Church, but always in vain, twice or three

times already in this century, Hell flattered itself for having at last overthrown it, and proclaimed its victory over Christ. But, great God! how short was its joy? and by what miracles of thy hand thou hast raised again the sacerdotal throne, that pillar and ground of truth which many blind men thought broken forever and buried in the dust! Napoleon the First, that colossus of might, who dealt out scepters according to his wishes, after having trampled upon the whole Europe, which he submitted to his laws, was subdued by an aged successor of Peter, whom at one time he held as a prisoner, after having despoiled him of his dominions. There only his iron will, which during twenty years had trampled upon every insurmountable obstacle, has been resisted by our old Pontiff in chains, then the tyrant himself on his throne! How ephemeral was the empire of the one, and how sure and certain was the reign of the other, for the one was human, the other, divine. Behold! at the twinkling of an eye, the so-called king of kings is overthrown from his throne, and the captive and his successors reign and shall reign forever on the rock of Peter. After those trials, O Church of Rome! O center of the true religion! what can you fear from the Pygmies of this age? Have you not vanquished the conquerors of the world? Sooner or later, but perhaps too late for them, they shall say the word of the time of St. Helena. God has sworn it, and men, even your enemies proclaim it! O Pontiff of Rome! the last day of the world shall find you sitting in the chair of Peter, your first predecessor, and ruling the whole world with the sacred rod, the incorruptible scepter of Aaron, which has

been deposited in your hand by him who raised and destroys the empires by the only act of His will.

"Let us then conclude, dear brethren, that we must never tremble for the Church which cannot perish; but let us tremble rather for her enemies; let us tremble also for her rebel children who lacerate her bosom. Let us tremble for ourselves, also, if we are not faithful enough to her laws; for Christ said: "He who heareth you, heareth me, and he who despiseth you despiseth me." Oh! may our respect, our love console that holy mother of all the elect, always fighting and afflicted here on earth, but who shall be eternally triumphant and glorious in Heaven, with all her faithful children, in company of the Father, and the Son, her author and spouse, and of the Holy Ghost, her light and defense—Amen."

Bishop Baraga did not live to see this church finished. Indeed, the work progressed very slowly. It was not until April 1871 that it was ready for occupancy and then only with an enormous debt, which so much displeased Bishop Mrak that the solemn dedication was indefinitely postponed. After a simple blessing Father Bourion celebrated Mass the first time in the new church on Easter Sunday, April 9th. It was named St. Paul's after the first church, and likely in contra-distinction of St. Peter's in Marquette. A mitre art-

fully worked into the transom window above the main entrance friendly greets the comers and symbolizes Father Bourion's heart's desires. As his sermon at the dedication reads today like a prophecy, so this mitre has become prophetic in as much as three out of four pastors and one assistant, have attained the purple and Father Bourion himself was on the consultant's slate for the bishopric.

The cost of the church is estimated to have been about thirty thousand dollars, two-thirds of which was unpaid at the



RED JACKET IN 1880.

time of the dedication and proved to be an oppressive burden on pastor and congregation. A general dullness in commerce and industry which swept the country in the seventies, well nigh led the church into bankruptcy. In the belief that he could master the situation, if given free hand in the temporal administration of the church, Father Bourion entered into a contract with Bishop Mrak according to the terms of which he agreed to pay all indebtedness in Negaunee and Ishpeming



within five years from date, February 18, 1871, for the consideration of being allowed to use, without restriction, any honorable and legal means for raising money. A sudden illness of Father Bourion made the agreement inoperative and he was released from duty one month later, March 18, 1871.<sup>3</sup>

His two assistants Rev. John N. Stariha, now bishop of Lead, S. D.



ST. ANNE'S FRENCH CHURCH, RED JACKET.

<sup>3</sup>D. Honoratus Bourion, sacerdos diocesis nostrae enixe nos supplicavit ut ei concederemus permissionem reliquendi suam missionem ad tempus eundique in quamdam regionem calidior-em ad recuperandam ex medicorum consilio sanitatem. Nullis quoad scimus est nodatus censuris sed bonis moribus praeditus.

Rogamus propterea omnes ad quos pervenerit ut ad Sacrificium Missae celebrandum et ad alia divina officia admittent et in cunctis faveant et tueantur.

Datum Marquette, 18, Martii 1871

Ignatius, Episc.

(Dioces. Arch.)

(from September 26, 1869 to June 12, 1871) and Rev. S. Duroc (from February 17th to June 19, 1871) took charge of the parish and when in course of the summer Father Bourion signified his unwillingness to return Bishop Mrak appointed the second pastor in the person of the Rev. John B. Vertin. He arrived September 17, 1871.

Father Vertin's administration was a very successful one. By his high financial genius he wiped out sixteen thousand dollars of the standing debt, bought three lots on corner of Pioneer avenue and Peck street, right back of the church, and built, at a cost of five thousand dollars, a much needed residence for himself, doing away with the necessity of living several blocks away from the church which was, to say the least, inconvenient and contrary to Catholic custom. His elevation to the episcopate, September 14, 1879, removed him from this useful activity. The well-wishes and tears of his parishioners he rewarded by the appointment of his own predecessor, the venerable Bishop Mrak, who with the help of Fathers Niebling and Orth, presided over the parish from November 9, 1879 to November 1, 1880.

The third pastor of Negaunee was Rev. Frederick Eis. He arrived in the first week of November, 1880. The congregation, though not quite unincumbered, there being less than two thousand dollars of the old debt, was in a healthy condition. The new pastor, with the sale of the old property for one thousand dollars and private contributions, liquidated this debt during the first year and immediately took steps towards building a parochial school. The pastoral residence, although

in close proximity, was long considered out of place, hence the idea of building a new one along side of the church and giving the old one to the Sisters for their dwelling, easily suggested itself with the plans of the proposed school. Accordingly both were built of brick; the house at a cost of four thousand dollars, and the school of five thousand dollars. The latter is a building 30x60, two stories high and contains four large school-rooms. In September 1882 the Sisters of St. Joseph from St. Louis took up the instruction under the direction of Mother Philomena Joyce (1882-1884) with her band of teachers, the Sisters Henrietta, Mary Anne, Maxima and Anna Theresa. Since then the following superiors were in charge:

Mother Constance Fleming, 1884-1887, Mother Evelyn O'Neil, 1887-1889, Mother Dominic Fink, 1889-1894, Mother Lucretia Burns, 1894-1897, Mother Michaela McDonald, 1897-1900, Mother Columbia Banyard, 1900-1901, Mother Celestia O'Reilly, 1901-

In putting up of the two buildings no debt was incurred and Father Eis was considered a good debt-killer. This had earned him a temporary removal from Hancock to Menominee, where an old, stale debt was to be "killed." On account of poor health Father Eis took a few months' rest, and Bishop Mrak took charge of Negaunee, from November 3, 1883, to April 1, 1884. On April 5, 1884, Father Eis returned and remained until All Saints 1890, when ill health compelled him to yield the place to the fourth and present pastor.

Rev. Charles Langner—now Monsignor—came to Negaunee on November 9, 1890. The parish was, what we would term, "built up," but it was by no means an easy berth. Buildings do not make out a parish, they require people, people of lively faith who are cemented by practical Christian lives into a living church. To inspire practical Catholicity may be difficult but it is still



INTERIOR ST. ANNE'S FRENCH CHURCH, RED JACKET.

more difficult to exercise everywhere and at all times that pastoral prudence which prescribes the right kind of nurture insuring the lasting healthy complexion of one's flock. Negaunee is noted for its diversity of tongues, and besides the parish is not bounded by the city limits, but extends many miles beyond them. To be all to all the pastor must develop a brisk activity. Many a younger man

would have shrunk back before this task. Father Langner, although well advanced in years—then on the sunny side of fifty—devoted himself with an exemplary zeal which would challenge imitation. On Sundays, at home, in the confessional, on the pulpit and altar, the week would find him among his scattered parishioners, following pursuits of life in the remotest locations. The following missions partly

man, and since his removal in the house of Alfred Yelle.

Swanzie, or Princeton Mine, thirty-seven families, one German, thirty-two French and five Italian. Mass in the school.

Little Lake, R. R. station, seven families, one German, two Irish, and four French.

Forsyth, farming settlement, eleven French families. Mass in the school house, formerly at Mrs. Basil Rabi's house.

Turin, or MacFarland's Hill has a chapel dedicated to St. Charles Borromeo by Rev. Father Hollinger. It was built in 1902 through endeavors of Mrs. Nicholas Oswald who collected four hundred dollars among the families residing there, among her friends and in the camps. Since 1905, this mission has been attached to Perkins.

Among the many improvements in the town parish we may mention only the spacious winter chapel. The fuel question in this part of the country is always a serious one. Long winters make deep holes in the church treasury. To lessen these expenditures most of the pastors equip a winter chapel where they celebrate Mass on week days when the attendance is not large. The school room is a poor substitute for such a chapel because the children on account of their intimate acquaintance with the locality are apt to treat the Holy Sacrifice with levity. In Father Langner's parish Mass was being celebrated during winter in the good-sized sacristy, but the increasing attendance made it soon too small and it occurred to him that in the basement of the church a chapel could be provided for such purposes. Excavations were made



REV. I. R. BOISSONNAULT BORN AT STE. MARIE BEAUCE, CANADA, APRIL 6, 1863, ORDAINED BY RT. REV. JOHN VERTIN, MARQUETTE, MICHIGAN, JULY 10, 1887.

owe him their existence partly their creditable standing:

Palmer, twelve French, one Italian, and one Irish family. Mass is being said in the schoolhouse.

Sands, seven families, of which four are French, and three Irish. Mass was celebrated in the house of Barney Good-



and a chapel, to accommodate three hundred, fitted up at an expense of fourteen hundred dollars. For convenience and nicety no other parish of the diocese can boast of so handy a winter chapel.

Heating plants were installed in 1902 in house and church at a cost of three thousand dollars, being a donation of Mrs. J. B. Maas.

Negaunee leads other parishes by several distinctions.

The first consecration of a bishop in Upper Peninsula took place in Negaunee.

During forty-five years' existence it had only four actual pastors, two of whom, and one assistant, became bishops, and Rt. Rev. Ignatius Mrak was bishop when pastor of Negaunee.

It is the only church that draws royalty from mineral rights.

In the sixties Father Bourion had purchased five acres of land situated in section 5, T. 47, R. 26 W., and Sec. 32, T. 48, N. R. 26 for cemetery purposes and had sold half of it to the city for the same uses. In 1901 it was found that the land contained valuable deposits of iron ore. Mr.

George J. Maas, the explorer, bargained the mineral right for a consideration of twenty cents per ton royalty with the stipulation that after three years a minimum of five hundred dollars shall be paid annually to the St. Paul's church, whether mining is being done or not, until the mineral deposit is exhausted. The first royalty was paid in 1904.

The first and only domestic prelature conferred by the Pope on a clergyman in

Upper Michigan is borne by the present pastor of Negaunee. The diocese was close to the semi-centenary of its existence when the fourth bishop came to the See of Marquette. Making his visit to the Apostolic See, as the bishops are wont to do from time to time, Bishop Eis mentioned to the reigning Pontiff, Leo. XIII., the fact that no recognitions have come to the diocese notwithstanding the pre-eminent, and self-sacrificing labors of



ST. ANTHONY'S, POLISH CHURCH, RED JACKET.

her clergy for almost an half century. The Holy Father considerate of the bishop's wishes conferred the title of Monsignor on Father Langner whom the Bishop had made his Vicar General. Shortly after Bishop Eis' return the apostolic brief arrived and the solemn investiture of Rev. Charles Langner as domestic prelate, took place in the St. Paul's church, the 7th day of November, 1900.

In 1894 occurred Monsignor Langner's

silver Jubilee of priesthood. As he wished to celebrate this anniversary among his relatives in his native place, the parish was looked after during his absence of three months, first by Father Cebul and then by Father F. X. Becker. Assistants in recent years assigned to the parish were: Rev. J. A. Sauriol in 1895 and again in 1900; Rev. Alexander Hasenberg in 1898; Rev. Frederick Richter in 1901; Rev. Clarence Rutmeier, O. S. B. rendered temporal help in 1902 during



REV. AUGUST KROGLUSKI.

the pastor's sickness); Revs. Ad. Deschamps and J. N. Raymond in 1903; Rev. Joseph F. Dittmann and Rev. Joseph Lamotte in 1905.

The Negaunee parish has about three hundred families in the city and close proximity and sixty in the missions. According to nationalities they are French, Irish, Italians, German, Poles and Slovaks, with a small sprinkling of many others.

## ISHPEMING.

### ST. JOHN THE EVANGELIST.

The town owes its existence to the Lake Superior Mine and was first known as Lake Superior Location. It dates from 1858 and received the present name in 1862 which signifies in the Otchipwe language Heaven, though the first settlers were chided for living in Hell Town. The Red-man's name was not so much a misnomer "if one can imagine this spot of fifty years ago, ere yet the pick of the white man had delved the ground for the precious minerals, the name "Heaven" does not appear so ostensibly antagonistic to the appearance that it presents today. The noble savage, as he stood upon one of the many heights which surround the city, and gazed into the shady valley where nestled so tranquilly the pure crystal waters of two beautiful lakes; where a bubbling silvery brook wended its length with various windings; where the deer came to slake their thirst and under whose surface the speckled trout sported; where all was quiet and peaceful, free from the various strifes of this world, no name could have been more aptly chosen. In those days, it was a heaven of nature, and without doubt approached the red man's ideal of the "Happy Hunting Ground" as closely as anything he could picture to his mind."<sup>4</sup>

The church was commenced in 1869 and completed the year after by Father Bourion who was then residing at Negaunee. At first it was intended as a mission but when the membership rapidly increased Father Bourion calculated to make it, together with Negaunee, a sort of a dual parish. To carry out his plan

<sup>4</sup> History of Upper Michigan.

he added to the rear of the church a two story dwelling which should serve as an accommodation to the priest who happened to be sent out on duty to this end of the parish. Prosecuting his plans without due respect for the treasury department, he encumbered the property by a heavy debt. Rather than to give up his ideas he included Ishpeming in the celebrated agreement with Bishop Mrak, which gave him for five years an absolute control over the temporal affairs of the mission. Baffled by an adverse course of things, he resigned the pastorate in Negaunee, and with it that of Ishpeming. Father Bourion, with his two assistants, Stariha and Duroc, attended to this parish during two years. The first baptism recorded by Father Stariha is that of Elizabeth Buckley on April 20, 1871.

The first resident pastor became Rev. John Burns, from August 12, 1871 to February 5, 1877. He and his successor, the Rev. Theodor Arnold Trottenberg, from February 11, 1877 to June 8, 1879, had an extremely hard time of it satisfying the creditors. And after the departure of Father Trottenberg, who was forced to leave his post on account of failing health, the congregation had a rockier road to hoe. Bishop Mrak had just then resigned and Father Jacker as administrator, at the best of his will, could not find a suitable appointee. Nothing remained but to take care of the parish as best he could. Between himself and Bishop Mrak they shared the work of the parish until after the consecration of Bishop Vertin who selected Father John Brown, a man of excellent character, for the post. His good will counted for more than his strength. With the help of as-

sistants, Revs. Thomas J. Atfield (from June to August 1880) and Luke Mozina (October and November 1880) and occasional services of Revs. Louis Vermare, Maurice Hennis and Theodore Aloysius Majerus, he tarried away his existence from October 1879 to May 1880 without being able to ameliorate the status of the parish. He retired to a small parish at Fort Howard of Green Bay diocese, where he passed to a better life.



REV. FRANCIS MACIARZ, BORN AT LOPUSZNI, GALICIA, OCTOBER 11, 1868, ORDAINED BY BISHOP VERTIN, JUNE 24, 1893.

In May, (22) 1881, Rev. Hilary J. Rousseau, a man of stern mien and strict discipline, took hold of the parish. He rigidly enforced the laws of the church and diocese and unswervingly went reorganizing the parish. His splendid motto 'bend or break,' though keenly felt at the time, had the most salutary results, both in temporalities and spiritualities, and



gained him the esteem and love of every heart who had the pleasure of knowing him. In his time the present residence was built. He resigned his pastorate January 6, 1889 to take a trip abroad.

During Father Rousseau's administration the following priests served as assistants at St. Johns:

Rev. A. Wm. Geers from February 10, 1881 to April 30, 1882.



THE OLD ST. JOSEPH'S, AUSTRIAN CHURCH, RED JACKET.

Rev. Charles Dries from March 11th to June 17, 1883.

Rev. F. X. Becker from June 24th to August 8, 1883.

Rev. Fabian S. Marceau from November 8, 1885 to January 13, 1886.

Rev. Joseph Barron from January 17th to October 11, 1886.

Rev. Joseph O'Keefe from January 1st to June 10, 1887.

Rev. J. P. Fitzsimmons, during August 1887.

Rev. Joseph O'Keefe, second term, in October and November, 1887.

Rev. Peter G. O'Connell from November 13, 1887 to February 12, 1888.

Rev. Joseph M. Langan from June 22nd to September 30, 1888.

Rev. T. V. Dassylva from November 18, 1888, to February 15, 1889.

Rev. Joseph O'Keefe, third term, from February 21, 1889, to February 20, 1890.

Father Rousseau was a man of order. There was no record of the dedication of the church; it was evident to his mind that if it was blessed at all, it was never canonically dedicated. Bishop Vertin, to whom he communicated his doubt, shared his views and on the 13th day of September 1887 in the presence of the pastor, and the Revs. Fredrick Eis, E. J. Martel, Edward P. Bordas and Joseph O'Keefe, privately, but canonically dedicated it to St. John the Evangelist.

As much as Father Rousseau did for the promotion of Catholicity in Ishpeming the parochial school will be a lasting monument to his zeal. Himself a teacher, a Christian-brother before he entered the priesthood had ample opportunities to observe the necessity of training the heart simultaneously with the mind which is so happily being done in Catholic schools. The people of Ishpeming had so generously responded towards paying off the debt and the building of the presbytery, as Catholic people generally do if they know that their sac-

rifices are not wasted, and Father Rousseau would not have burdened them with an additional taxation if he could have conscientiously omitted the school. He told them in plain unadorned speech that the Catholic school is the safeguard of their children's morals and faith. His integrity as a priest and man was a sufficient guaranty for what he said. In the spring of 1884 the new school went up and was ready to receive the youth for instruction on the first Monday of September of the same year. The Sisters of St. Joseph of St. Louis, Mo., were selected as teachers and Mother Matilda with the Sisters Eusebius, Angeline, Mary Anne, Ermelinda, and Salome formed the first faculty. The school struck the right key by following the course of public graded schools and has ever since been a prominent factor in the educational system of the city.

Mother Matilda left her work in 1887 and the following were her successors: Mother Concordia, 1887-1890, Mother Agnes, 1890-1895, Mother Austin, 1895-1898, Mother Concordia, second term, 1898-1904, Mother Alexandrine, 1904.

Father Rousseau's successor became the Rev. H. Bourion, the founder of the Ishpeming parish. After eighteen years of absence he returned to the diocese and was assigned to vacancy in Ishpeming. Time had wrought a great change in the pastor and the parish. The renewal of acquaintance was quite a happy one, but not of long duration. The Canadian-French had decided to separate from St. John's and form a congregation of their own. Father Bourion unwilling to take upon himself the formation of a new parish was removed to Iron Mountain. This,

his second term, was from February 17, 1889 to August 27, 1890. During this period Rev. C. F. Schelhammer, in July 1889, and Rev. Christopher Murphy from June to August, 1890, were temporary assistants.

At the division of the old parish it was agreed that all non-French speaking members were to remain with the St. John's congregation and that they were to pay



REV. JOSEPH ZALOKAR.

to the out-going French three thousand dollars. Rev. Michael Letellier was appointed their pastor while Rev. John A. Keul became the rector of St. John's, August 31, 1890. Four years later, November 12, 1894, he was succeeded by Rev. Joseph M. Langan. He, to use the words of a writer in the parish Fair Bulletin, "captivated all hearts and made

himself all to all." Not until the big book is opened on the reckoning day will it be known how many destitute people he quietly succored, how many tears he dried, how many pecuniary sacrifices he made for the welfare of religion even to the extent of impoverishing himself at times. Father Langan labored late and early for the upbuilding of the work committed to his care and provided his church with



REV. MARK PAKIZ.

many splendid comforts and ornaments." By means of several successful fairs he was enabled to liquidate standing indebtedness incurred for the building of the school.

Doubtless Father Langan would be still at St. John's enjoying quietly the fruits of his achievements had not his own success singled him out for another, greater

undertaking. In Escanaba the Irish people were on the point of separating from the St. Joseph's parish and needed a leader of just such business talent. As events have proven the choice, on the part of the Rt. Rev. Bishop, was a wise one. To the sincere regret of the people of Ishpeming Father Langan severed his connection with the parish on the 29th of July, 1901. Fathers James J. Corcoran (September to November 1898) and Henry Buchholtz served for a short time as assistants.

Rev. Martin Kehoe was the next pastor. He took the reins on August 3, 1901. A man of scholarly attainments, he easily won the esteem and confidence of well disposed people. Continuing in the footsteps of his predecessors to upbuild and to improve his trust he had in view the erection of a new, more modern parochial school when a nervous debility impaired his usefulness. With the help of Fathers, Renatus Becker (1902) Henry Reis (1903) and Joseph N. Raymond (1904), who were sent to his assistance he continued in his office until November 1904 when he decided to retire from active ministry until restored health would enable him again to take up parish work. He was immediately succeeded by the present incumbent, the Rev. John E. Keul, who by his appointment commenced his second term as pastor of Ishpeming.

St. John's congregation is on the main composed of members of Irish extraction, there being over three hundred families of that nationality with a few Italian, German and Slovenian.

The parish owns and operates in common with the French congregation, its own cemetery.



## ISHPEMING.

## ST. JOSEPH'S FRENCH CHURCH.

In 1890 the French members of the St. John's congregation received permission from the Ordinary to form a congregation for themselves. Rev. Michael Letellier was sent to them as the first pastor on September 1st. Under his management the affairs for the building of the new church took their first form. By the terms of division one-half of the old cemetery was given to the French, and it was upon this site that Father Letellier wanted to place the new church. He had, however, no more than run one plow-share over the staked-out ground when popular indignation made further work unwise. Seeing his plans thwarted at the very outset, Father Letellier resigned on June 4, 1891, and was immediately succeeded by the Rev. Joseph R. Boissonnault. Through his offices the Lake Superior Iron Company leased the new congregation two lots on Lake street at an annual rental of seventy-five dollars, which they tacitly donate when due. On this ground a frame church and house were erected at a cost of twenty thousand dollars. The church was dedicated to St. Joseph, March 6, 1892, by Bishop Vertin, with the assistance of Fathers Langner, Keul and Boissonnault, the pastor, who continued his work, so happily begun until May 22, 1898, when the parish owed but three thousand dollars. Pastors since then were:

Rev. T. C. Dassylva, from June 4, 1898, to March 10, 1901.

Rev. A. Poulin, from March 23, 1901, to November 9, 1902.

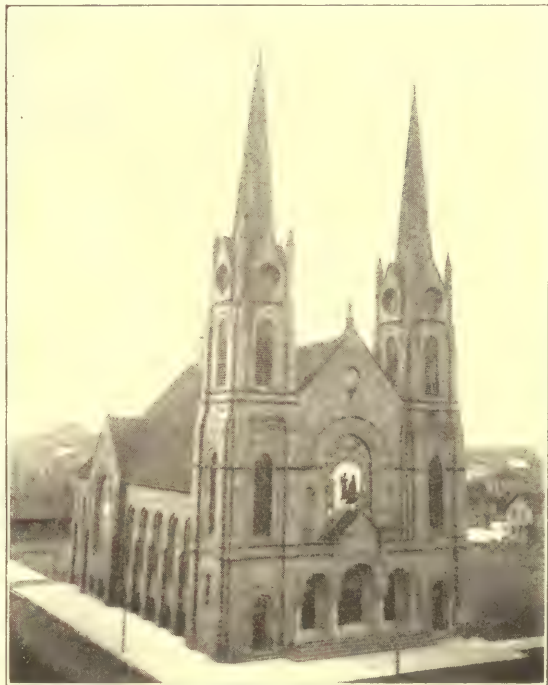
Rev. F. Marceau, from November 16, 1902, to March 7, 1904.

Rev. Ed. Proulx, S. J., *ad interim*, from March 13th to June 11, 1904.

Rev. P. LeGolian, from July 11, 1904, to September 5, 1905.

Rev. E. P. Bordas, the present pastor, from September 14, 1905.

From the mother church the French received also three thousand dollars and one-third interest in the parochial school.



THE NEW ST. JOSEPH'S, AUSTRIAN CHURCH, RED JACKET.

This last they have thought best to give up and their children are admitted to the Sisters school upon payment of a regular tuition.

## REPUBLIC.

## THE CHURCH OF ST. AUGUSTINE

West of Marquette, twenty-six miles up the old Marquette, Houghton and On-

tonagon road, the present D. S. S. & A., sprang up in 1862 a saw-mill settlement named Clarksburg. At first it had only a few houses but, as the mines were opened around it, it gained probably less in houses than in importance. In 1864 the Humbolt mine was started by the Washington Iron Company just two miles west. Contiguous to this, on the northwest, the Argyle was opened one year



REV. LUKE KLOPOTIC, BORN AT FISERN, DIOCESE OF LAIBACH, OCTOBER 4, 1880, ORDAINED IN MARQUETTE, MICHIGAN, BY BISHOP EIS, APRIL 4, 1904.

later by the Pittsburg and Lake Angeline company, and to these was added, on the northeast, in 1879, the Boston. All three had their individual locations, but Clarksburg retained some kind of pre-eminence, whether on account of its central location or its seniority it is hard to tell. For religious services it was first dependent on Negaunee where Father Bourion was pas-

tor. In fall of 1871 Bishop Mrak commissioned Rev. Joseph F. Berube, a new arrival from Canada, to build a church there. He delivered himself creditably of his task. Purchasing an old carpenter shop, he transformed it on short notice into a rather low frame church, with room accommodations for the pastor in the rear. The first baptism recorded is that of Joseph Adam Kammerdiener, on November 28, 1871. Two years later, Father Berube gave the charge of the mission over to his countryman, Father Comtois, while he himself moved to Champion. Rev. Oliver Comtois remained only until January 22, 1874, and Clarksburg became the mission of its first pastor until March, when Rev. Charles Guay accepted its pastorate. Although he staid only about two months, he was most likely the first one to say Mass in Republic or the Iron City, as it was then called. It was a newly platted town, occasioned by the new mines of the Republic Iron Company. After Father Guay came Rev. Simon Marceau, who served the missions from June 29, 1874, to April 28, 1877. During May, June and July of that year, Rev. A. Paganini was pastor, and was succeeded, on the 31st of July, by Rev. James W. Kelly.

By this time the mines of Republic were developed far enough to give promise of a large town, while, on the contrary, Clarksburg commenced to decline. Following the indications of prosperity, Father Kelly obtained ground from the company and erected upon it a frame church of modest dimensions. In the summer of 1878, he took up his own residence in the town, locating in the rooms back of the church. His successor,

Rev. Martin Fox, who came to Republic in the beginning of August, 1880, took steps towards building a proper pastoral residence. The plans were drawn up, but at once given up because of the too high estimate. An addition of 16x26 feet to the rear of the church was agreed upon and contract given for six hundred and fifty-three dollars to F. W. Reed, of Eagle Mills. The work was begun immediately and pushed to completion and was ready for plastering, when Father Fox died, March 21, 1881, at 10:30 A. M. Solemn obsequies were held two days later by Bishop Vertin himself, and the remains of the veteran missionary interred in the local township cemetery, one half of which is reserved for Catholics. The good old Bishop Mrak then filled the vacancy for about six weeks. On May 16th Rev. Mathias Orth came and served as pastor just about one year, being succeeded on May 8, 1882, by the Rev. A. W. Geers. He also staid only one year. After him came, May 22, 1882, Rev. J. H. Reynaert, who remained till October 16, 1887. After that the pastors were:

Rev. E. P. Bordas, from October 30, 1887, to October 24, 1889.

Rev. J. M. G. Manning, from November 1, 1889, to April 12, 1892.

Rev. F. X. Becker, from June 5, 1892, to February 5, 1893.

Rev. A. C. Keller, from March 7th, to October 25, 1893.

Rev. Dr. Alberico Vitali, only four weeks; he died December 1, 1893, and was buried aside of Father Fox on the 4th of December by Rev. Charles Langner.

Rev. F. Pawlar, from December 10, 1893, to October 13, 1894.

Rev. F. Sutter, from October 25, 1894, to October 7, 1895.

Rev. A. W. Geers, second term, from November 9, 1895, to June 20, 1901.

Rev. John Burns, from September 5, 1901, to April 23, 1906.

For a few Sundays Rev. Jeremiah Moriarty attended it from Marquette until the appointment of the present pastor, Rev. Owen J. Bennett, March 15, 1906.

Father Orth, upon his arrival to the parish, did not find his predecessor's ar-



ST. MARY'S ITALIAN CHURCH, RED JACKET.

rangements satisfactory to his tastes. As long as the house was not yet plastered, he had the contractor, for one hundred dollars additional, build a kitchen and a dining-room. In his time he not only paid for the house, but furnished the church with a high-altar, new pews, a gallery, a bell and belfry (the first in the



district), bought another lot for fifty dollars, and surrounded the whole property with a picket fence. At this time the congregation numbered two hundred families. Alexander Glaube and son dug the well for twenty-five dollars. In December, 1886, Father Reynaert bought two lots just across the street for three hundred dollars from Ambrose Campbell of Marquette. On these lots Father Bordas built a modern church 90x45 feet at an

tore down the old church in the fall of 1906 and built on its site a modern rectory. In this work he received more than a liberal assistance from his congregation and other townsmen, but particularly the ladies of the congregation deserve credit for their unselfish devotedness at fairs gotten up to help pay for this new, much creditable home.

The congregation consists of about one hundred families, and, according to nationality, they are Irish, French, German and a mixture of everything else.

After the pastor's removal from Clarksburg Mass continued to be celebrated at both places every Sunday until almost the end of Father Orth's pastorate. After that it was attended once a month, and Father Keller was the last one to say Mass in that church, which now has fallen a prey to decay. But as long as it stands, the little stubby steeple will tell of his first zeal and immortalize his architectural genius.

Today missions of Channing and Sagola are attached to the parish.

#### CHAMPION.

#### SACRED HEART CHURCH.

The village dates from 1863. Real life, however, came to the village with the opening of the Champion mine in 1867. The burning of the Marquette ore docks, June 11, 1868, checked the development of the mine for a time, but shortly after the company caused operations even on a larger scale. Among the early settlers there were a good many Canadian French. These were visited at intervals by a priest from Negaunee, and from the fall of 1871 regularly from



REV. BENJAMIN BERTO

expenditure of seven thousand dollars, not including the interior finishing. He paid for the work done as he went along, and for this reason, at the time of his removal, it was still unfinished. Rev. Manning plastered it, and Bishop Vertin dedicated it in 1892 to St. Augustine, the same patron as of the old church.

As the church, so the house, too, had outlived the comforts. Father Bennett

Clarksburg, where Father Berube was the first stationary priest. Mass was celebrated in different private houses and afterwards in the school house until the summer of 1873, when Father Berube commenced the building of the present church. Not to deviate from accepted custom of the day, he built in the rear of the church some rooms for his own habitation. In November, 1873, he took up his residence there. The first baptism is recorded on the 22nd of December. Gradually he succeeded in upbuilding a well regulated congregation, but imprudently took titles to the property intended for the church in his own name, causing Bishop Mrak to raise objection. To this came a friction between himself and an employe on account of a hire. The whole matter so thoroughly displeased the Bishop that he suspended Father Berube, who, in his appeal to Rome, had the Bishop's sentence reversed and was transferred to Chicago diocese, October, 1876. Pending the rehearsal of the case, Father Pelisson took charge of the mission, and after the final decision Rev. Martin A. Fox was appointed on November 25, 1876. He remained until September, 1878. Even to this day the changes in the administration of the parish were many, to wit:

Rev. Joseph Anton Hubly, from October 10, 1878, till his death, which occurred December 19, 1879. He was buried by Father Kelly, of Republic, in the local cemetery on December 23rd.

Rev. Daniel Swagers, from April 28th to August 31, 1880.

Rev. Joseph Niebling, from September 26, 1880, to January 28, 1882.

Rev. Thomas J. Atfield, from February

11, 1882, to July 5, 1885. During May, 1883, Rev. S. Favre was assistant.

Rev. Fabian Pawlar, from July 25, 1885, to September 25, 1887.

Rev. F. X. Becker, from October 2, 1887, to March 31, 1889.

Rev. M. J. Van Stratten, from April 7th to August 1, 1889.

Rev. Dr. Alberico Vitali, from Michigamme, *ad interim*, during August, Sep-



REV. ANTHONY MOLINARI, BORN AT ALBANO DI LUCANIA, JULY 20, 1860, ORDAINED BY CARDINAL SAN FELICE, AT NAPLES, ITALY, DECEMBER 21, 1892.

tember and October, 1889.

Rev. E. P. Bordas, from November 27, 1889, to May 30, 1892.

Rev. J. H. Reynaert, from June 4, 1892, to January 2, 1894.

Rev. John Henn, from February 10th to October 24, 1894.

Rev. P. Girard, from November 18, 1894, to July 17, 1905.

Rev. Fabian Marceau, from November 1, 1905, to September, 1906.

Rev. Alexander Hasenberg, the present pastor, from September 15, 1906.

The extensive grounds, almost ten acres, were donated by the Champion Iron Mining Co. The priest's residence was built by Father Atfield in 1882.



ST. JOHN THE BAPTIST'S, CROATIAN CHURCH, RED JACKET.

#### MICHIGAMME. CHURCH OF ST. AGNES.

Contemporary with Champion, Michigamme had its origin occasioned by the discovery and the opening of the Michigamme Mine in 1872. It was attended as a mission from Champion until 1886. The church was built by Father Berube. The first resident pastor was Rev. Fabian

S. Marceau, from May 29th to October 16, 1886, and since then:

Rev. J. Reding, for some time after Father Marceau.

Rev. Ph. Kummert, from December 27, 1886, to January 24, 1887.

Rev. E. P. Bordas, from February 6th to October 16, 1887.

Rev. F. X. Becker *ad interim*, from Champion.

Rev. G. Beliveau, from January 29th to May 27, 1888. Again by Father Becker, from Champion.

Rev. Thomas J. Butler, from May 23d to July 17, 1888.

Rev. Dr. Alberico Vitali, from November 4, 1888, to October 24, 1890.

Rev. John Henn, from March 9th to August 20, 1890.

Rev. J. R. Boissonnault, from August 30, 1890, to April 9, 1891.

Rev. T. V. Dassylva, from May 3, 1891, to April 23, 1892.

Rev. Joseph Sauriol, October, 1892.

Rev. J. H. Reynaert, December, 1892, from Champion.

Rev. Joseph Dupasquier, from May 6, 1893, to May 14, 1894.

Rev. John Burns, from June 30, 1894, to October 16, 1895.

Rev. Dr. J. Lenhart, from December 1, 1895, to July 22, 1898.

Rev. Alexander Hasenberg, from August 9, 1906, and is now attended by him from Champion.

The list of successions at this little mission is big enough to fill the roster of canons of a European cathedral. But it is this long list that tells best of the struggle for existence. It was mostly with



the help of smaller mission stations that a resident priest was maintained. At one time, Sidnaw, Covington, Ewen, Kenton, Trout Creek, Bergland and Watersmeet belonged to it. Since 1903, Ewen was made an independent mission, to which most of their stations were attached.

The original church, of course, only a small frame structure, has undergone several changes. Father Bordas added a steeple to it, and Father Dassylva the sacristy portion. The house was acquired and reconstructed by Father Vitali.

The congregation has about ninety families—French and Irish. In Covington is a church since 1904, and there are about thirty-five families, mostly French. In Sidnaw Mass is celebrated in the school house and in private houses. There are twelve Irish families.

#### EWEN. CHURCH OF THE SACRED HEART.

The church was built in 1892 by Rev. Renatus Becker, when the small saw-mill town showed disposition to permanency. The lot was donated by D. J. Norton, the local mill owner, now residing at Ontonagon. Father Becker was succeeded by Rev. W. H. Joisten, who served the mission for eighteen months. A disastrous fire destroyed a goodly portion of the town, including the house where the priest resided. The pastor's unusually large library, church records and one chalice were also destroyed. Rev. H. Zimmermann was the next pastor, but after three months' service was recalled by the Ordinary, and the place attached to

Michigamme as a mission. Revs. Dupasquier, Burns, Lenhart and Hasenberg took care of it in turn until August 13, 1903, when the present pastor, Rev. Bernard Eiling, received his appointment as resident priest.

Interior decorations, furnishings, etc., were made mostly in Father Hasenberg's time. The house occupied by the pastor



REV. JOSEPH EILING.

was purchased for five hundred and sixty dollars. Stations depending for services from Ewen are: Kenton, about fifteen to twenty families; Trout Creek, seven to ten families; Watersmeet, ten families; Bergland, five families. According to nationality, they are French, Irish, German and Bohemian.

## Chapter XIX.

### ASSININS, L'ANSE AND BARAGA.

*Assinins.*

*Church of the Holy Name.*

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By L'Anse was formerly not understood only the present village of L'Anse, but in general the country around the L'Anse Bay, called so by early Frenchmen because of its shape like an arch. Looking upon the landscape from either shore one does not wonder that this natural beauty attracted the early Indian with a lake in front of him full of best varieties of fish, but one can but marvel what this country must have been in its virginal state. From times immemorial these sons of the forest must have made Keweenaw Bay, if not a permanent dwelling place, at least, a resting place during the warmer portion of the year. Indeed, Father Menard found in the fall of 1660 on the east side of the bay a band of Ottawas wintering there. That any other white man ever before visited the place is not known, and not until the fore part of the last century were any attempts made by the whites to settle there.

Of Father Rene Menard's visit we have an authentic record left. Driven by the desire of imparting the Christian faith to divers Indian nations scattered through northern Michigan and Wisconsin, he joined at Three Rivers on the 28th of August, 1680, a flotilla of Ottawas on

their way to Lake Superior. Of this voyage he writes:

"Our journey has been very fortunate, thanks be to God, inasmuch as our Frenchmen all arrived in good health, about the middle of October. But, to accomplish that, we had to suffer much and avoid great risks—from the lakes, which were very stormy; from the torrents and waterfalls, fearful to behold, which we were forced to cross in a frail shell; from hunger, which was our almost constant companion; and from the Iroquois, who made war upon us.

"Between Three Rivers and Montreal, we luckily met Monseigneur the Bishop of Petraea. He uttered to me the following words, which entered deep into my heart, and will be to me a great source of consolation amid all the vexatious accidents which shall befall me: *My Father, every reason seems to retain you here; but God, more powerful than aught else, requires you yonder.* Oh, how I have blessed God since that fortunate interview, and how sweetly those words from the lips of so holy a prelate have re-entered my soul at the height of our hardships, sufferings, and desolation—*God requires me yonder!* How often have I

repeated those words to myself amid the noise of our torrents, and in the solitude of our great forests!

"The savages who had taken me on board with the assurance that they would assist me, in view of my age and infirmities, did not, however, spare me, but obliged me to carry very heavy burdens on my shoulders at all, or nearly all, the waterfalls which we passed; and, although my paddle did not greatly hasten their progress, being plied by arms so feeble as mine, yet they could not endure that I should be idle. Accordingly, not knowing when I should find the time to say my Breviary, I was forced to have recourse, wherever I could, to my memory, all the more that we touched land only at night, and set out before daylight. I found my advantage at the meeting of other canoes; for then our Savages stopped for some time to smoke, or talk about their routes and the courses which they were to take. After all, as they saw me with my hours in my hands oftener than they wished, they found means to take them from my bag, and threw them into the water. This was a great affliction to me, to see myself deprived of this precious chattel, until I hit upon another parcel, in which, by good luck, I had put a second Breviary in small volumes; thus they did not profit by their impiety.

"They compelled me, on occasion, to disembark in a very bad place, where I had to pass over rocks and frightful precipices in order to rejoin them. The places through which I had to go were so cut up with abysses and steep mountains that I did not think I could extricate myself from them, and as it was necessary to hasten, if I did not wish to be left behind

on the way, I wounded myself in the arm and in one foot. The latter became swollen, and gave me much trouble all the rest of the journey, especially when the water began to be cold, and it was necessary to remain barefoot all the time, ready to jump into the water when the Savages judged it fitting in order to lighten the canoe. Add to this that they



REV. ALEXANDER WOLLNY, BORN AT ZALENZE, UPPER SILESIA, JULY 7, 1875, ORDAINED AT ANAGNI, PROV. DI ROMA BY BISHOP BARON ANTONIO SARDI.

are people having no regular meals; they eat up everything at once, and keep nothing for the morrow. In taking their repose, they pay no regard to their bodily comfort or that of their guest, but only to facility in landing their canoes and the convenience of embarking and dis-



embarking. Furthermore, they lie ordinarily upon rocks and rough pebbles, contenting themselves with throwing some branches upon them, when they find any.

"Our Frenchmen and myself have scarcely caught sight of one another during the whole course of our journeys; and so we have not been able to give one another any assistance. They have had their Crosses, and I mine. Perhaps God

contenting ourselves with some small fruits which were found rather seldom, and which are eaten nowhere else. Fortunate were those who could chance upon a certain moss which grows upon the rocks, and of which a black soup is made. As to moose-skins, those who still had any, ate them in secret; everything seemed good in time of hunger.

"But matters became much worse



AT THE CLIFF MINE WITH THE VILLAGE IN THE DISTANCE.

gave more patience to them than to me; but I can say, nevertheless, that I have never thought, day or night, of this Outaouak expedition except with a sweetness and peace of spirit and a feeling of God's grace towards me, such as I would have difficulty in explaining to you.

"We all fasted, and very rigorously,

when, arriving at last at Lake Superior, after all this fatigue, instead of rest and refreshment, which we had been led to hope for, our canoe was shattered by the fall of a tree; nor could we hope to repair it, so much was it damaged. Every one left us, and we remained alone, three savages and myself, without provisions

and without canoe. We remained in this condition six days, living on some offal which we were obliged, in order not to die of hunger, to scrape up with our finger nails around a hut which had been abandoned in this place some time ago. We pounded up the bones which we found there to make soup of them; we collected the blood of slain animals, with which the ground was soaked; in a word, we made food of everything. One of us was always on the watch at the waterside, to implore pity of the passers-by, from whom we obtained some bits of dried flesh which kept us from dying, until at last some men had mercy on us and came and took us on board, to transport us to the rendezvous where we were to pass the winter. This was a large bay on the south side of Lake Superior, where I arrived on saint Theresa's day; and I had the consolation of saying Mass there, to pay myself with interest for all my past woes. It was here that I began a Christian community, which is composed of the Flying Church of the Savage Christians, more nearly adjacent to our French settlements, and one of those whom God's compassion has drawn hither."<sup>1</sup>

Notwithstanding the terrible experience, his strength and good humor returned, as he found the other eight Frenchmen who had been landed there. In grateful remembrance of the day on which

he reached L'Anse Bay, he named it St. Theresa Bay.

Father Menard landed on the east shore of the bay, where he found some Indians encamped. The chief, called the Pike, refused him and his companions any hospitality, and even bade them to live away from his settlement. Not daunted by this inhuman treatment, Father Menard retreated some miles into the thickest woods, towards the point, the present Pequaming.



SITE OF THE CLIFF MINE CHURCH AND THE ADJOINING BURIAL GROUND.

and prepared to winter there. While his companions provided the necessaries of life, Father Menard made excursions into the forbidden village in the hope of getting some poor soul for Christ and his Church. The fruits of his labors were some, but scant indeed, so he decided to push his way to other powerful tribes, which, as he had heard, lived some two or three hundred leagues away. Some Hurons who had come to traffic with the Ottawas on Keweenaw Bay encouraged him in his purpose by offering to act as

<sup>1</sup> The Jesuit Relations. Burrows Edit. Vol. 48, pp. 257-265.

guides. Taking Jean Guerin for his companion, he started out. He wrote his last letter from L'Anse Bay July 2, 1661. On the way the Indians abandoned him under pretext. He tried to find the coveted settlement with the help of his companion. In a canoe, found accidentally in the bush, he started down the Black River. At some rapids where portaging was necessary he became separated from his guide, and was never again heard from.



ASSUMPTION CHURCH, PHOENIX.

Whether he died forsaken and exhausted or a victim of the tomahawk, God only knows. Thus perished the first apostle of L'Anse Bay!

Not until 1843—after one hundred and eighty-two years—came another priest to L'Anse with the intention of establishing a Catholic mission. During this long period circumstances had materially changed. The savage character of the Indian had been subdued; he was a vanquished hero, willing to accept the terms

of his conqueror. The trading post had taken the place of all the important *courriers des bois* and was the first approach to civilization. Such a post was established by the American Fur Company on the west shore near where the Catholic mission stands, and was known, after the first agent, as Dube's place. Peter Crebassa, who succeeded Mr. Dube, moved the agency in 1836 to the east shore, east of the Methodist Mission. A practical

Catholic himself, he was asked by the Indians if he could not get a priest to come to stay with them.<sup>2</sup> The only priest in closest neighborhood was Father Baraga at La Pointe, Wisconsin. So he wrote to him once, twice and more times, until he consented to pay them a visit in the spring of 1845. He arrived on the 24th of May. During his stay of twenty days he was the guest of Mr. and Mrs. Crebassa, who also set aside one chamber where he could say Mass and catechise. After necessary in-

struction, twenty-two were baptised, but many more promised to accept the Catholic faith if the missionary would come and stay with them. A great prospect for a missionary! La Pointe had become a well regulated parish, new conversions were seldom and few and offered small attractions to the missionary whose soul was always yearning for new converts. Father Baraga easily decided for what was more precious in his sight

<sup>2</sup> See Vol. I, p. 77.



than the comforts of a well furnished mission. On the 24th of October of the same year he returned to L'Anse, in order to establish himself there permanently. He was again domiciled at Crebassa's, and one chamber was given him for the exclusive use as a chapel. There he read Mass, gave instructions and baptized. Catechizing was going on almost all the time. On Christmas (1843) he christened thirty of his red neophytes. The first baptism conferred and recorded by Father Baraga is that of Louis Osagi, six years of age, on the 27th of May, 1843, and singularly enough he was the first one, too, Baraga buried, two days after the baptism. Happy lad!

The attendance at all exercises was so regular that right after Christmas Father Baraga began to plan the building of a new church. Where? There was no lack of sites, but still the where? was as important then as it is today. Father Baraga did not like to build in the neighborhood of the Methodist Mission, in order to avoid all sectarian feeling between the followers of the two opposing missions. So he decided to build on the west shore almost directly opposite the Methodist mission. Mr. Crebassa gave him an old warehouse built of cedar logs. Taken down, the logs were moved across the lake on the ice, and with some new timbers added, the church went up, and on the 16th of June, 1844, Mass was celebrated in it for the first time, although its interior was yet unfinished. At the same time, Father Baraga moved into the rooms partitioned off in the back of the church for his accommodation. The church<sup>3</sup> was solemnly dedicated to the

Holy Name of Jesus on the 29th of September (1844).

Before Father Baraga decided to build his church on the west side he secured 496.70 acres of land and the promise of his Christian Indians to remove where the church would be built. In return, he promised to build houses for them if they would give up moving and live after the



REV. ALEXANDER SMETNA.

fashion of the whites. Immediately fifteen log houses were put up and the following summer seven more. In the absence of skilled labor Father Baraga not only directed the construction of these dwellings, but worked with his Indians side by side as much as his other duties allowed. Such exemplary life of the missionary brought a good many Indians to

<sup>3</sup> See view of this church Vol. I, p. 73.

the west shore but many who had received the faith still preferred to stay in their huts on the east side. They however managed to attend services regularly, only exceedingly bad weather in the spring and fall held them back. On account of this drawback Baraga tried his best to colonize the Catholic Indians around the mission church.

The baptismal records, on the fly-leaf



EAGLE HARBOR.

of which are the annotations <sup>4</sup> concerning the beginning of the mission is neatly

<sup>4</sup> Adnotatio circa originem hujus Missionis.

Fundamenta hujus Missionis jecit infrascriptus Missionarius, adjuvante Deo O. M. die 24 Maji anno 1845, qua die huc advenit, et viginti dies inter Indianos hujus loci commoratus est. Aliqui statim crediderunt verbo, et post necessariam instructionem baptizati sunt. Alii vero dixerunt: Si iterum venit Missionarius iste, non quidem ut aliquot tantum dies, sed ut constanter nobiscum maneat, etiam nos recipimus doctrinam quam praedicat, et baptismum.—Quare iterum venit, die 24 Oct. ejusdem anni, et statim coepit praeparare quaecumque ad firmiter stabilendam Missionem necessaria visa sunt.

Deo specialiter adjuvante potius inops Missionarius adificare istam ecclesiam cum adnexo presbyterio, necnon et quindecim domus parvulas

written, so characteristic of all Baraga's documents. From its pages we see how careful selection of *real* names was made for the converts and later for their offspring. Thus for men, besides the names commonly used, Eustache, Basil, Daniel, Clement, Moses, Stephen, Augustin, Benjamin, Isidore, Gabriel, Julian, Joachim, Alexis, Solomon, Oliver, Abraham, Thad-daeus, Dominic, Maurice, Theodore,

Achillaeus, Vincent; and for women: Flavida, Isabelle, Sophia, Jeanette, Magdalene, Martha, Angelica, Esther, Agatha, Pelagia, Rosalia, Amabilis, Adelaide, Veronica, etc. Until the 27th of February 1853 he baptized two hundred and ninety-two persons, the oldest being fifty-eight years of age, and amongst them the chief Edward Assinins at the age of thirty-six years and his wife, Anne Bawitigokwe, at the age of thirty.

The first confirmation was given on the 21st of July 1846 by the Rt. Rev. Peter Paul Lefevere, <sup>5</sup> of Detroit. He was the first

pro Indianis neophytis. Postea adhuc septem alias aedificavit.

Die 10. Junii anno 1844, quae fuit Dom. III. post Pent., prima vice in hac ecclesia S. S. Missae Sacrificium Deo oblatum est. Sed tunc utique haec ecclesia adhuc imperfecta erat. Quando autem ad aliquem perducta fuit perfectionis gradum, eam infrascriptus Missionarius Dominica 1. Oct. ejusdem anni, Deo Patri Omnipotenti solemniter dedicavit, sub Nomine dilecti Filii ejus JESU, qui cum eodem Deo Patre et Spiritu Sancto est Deus in saecula; simulque eum deprecatus est, ut misericorditer praestare dignetur, ut quisquis hanc ecclesiam ingressus fuerit beneficia petiturus ab eo in Nomine Jesu, accipiat

<sup>5</sup> Photo Vol. I. p. 67.

bishop to visit any point North of the straits. He arrived at L'Anse on the 16th and confirmed on the following Sunday eighty-six persons. During his stay at L'Anse he and Father Baraga dined with the Methodist preacher, the Rev. John Pitezell, which shows that no animosity existed between the two missionaries. The following letter confirms the friendly relations:

*"Rev. John Pitezell, and the whole community of the Methodist Mission, L'Anse:—*

DEAR FRIENDS: I have been requested by some of you to let you have the *bell*, which is hanging in our steeple here, as soon as another one, which is now at the *Sault*, shall be brought to this place. But this *bell* does not belong to me; it was lent to my chapel by the deceased Mrs. Cotte, to whom it belonged.

As Mrs. Cotte is now no more, I requested her afflicted husband to let you have the said *bell* in regard of the kind services which some of you have bestowed upon his lamented wife, in her last days; and he cheerfully consented to give you the *bell*; for the use of your chapel, as soon as mine shall be brought from the *Sault*.

Resp. your sincere friend,

L'Anse, April 7th, 1845.

FREDERICK BARAGA."

*quod fideliter petierit, ut sciat quam vero Deum sit Veritas, dicens: "Si quid petieritis Patrem in Nomine meo, dabit vobis."*

*Die 16. Julii anno 1846, Reximus et L'Anse Dominus Petrus Paulus Lefevre, Episcopus Zelanus, Administrator Diocesis Detroitensis, hanc Missionem canonicè visitavit, et die Dominica sequenti, 86 Indianos in hac ecclesia SS. Nominis JESU confirmavit.*

Fridericus Baraga,  
Missionarius.

*"History of the Upper Peninsula of Michigan, p. 196.*

From L'Anse Father Baraga visited Indian camps as he was wont to do from La Pointe and in January 1847 he paid his first visit to Eagle Harbor where he had heard that mines were being opened by the Whites. When at home Father Baraga devoted his leisure time to writing. There he wrote his Indian Grammar and Dictionary, the *first* attempt at modernizing an Indian language.



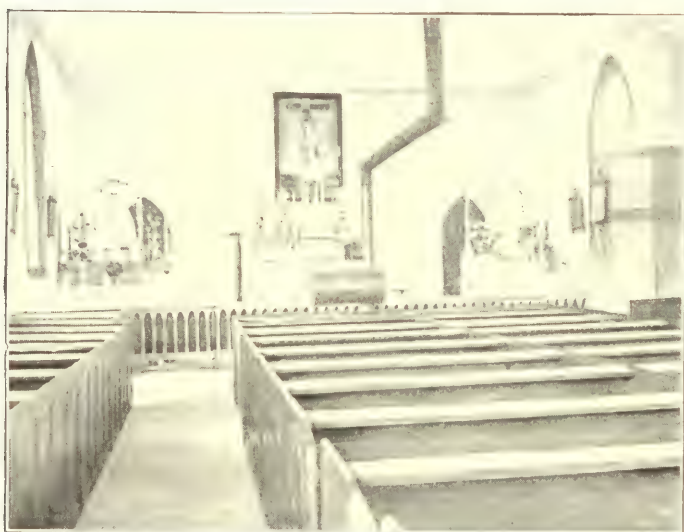
HOLY REDEEMER CHURCH, EAGLE HARBOR.

In the summer of 1852 the first rumors reached Father Baraga that he was likely to become the first bishop of the newly created vicarate but this did not disturb him in the least in his work. Assiduously as ever he kept on copying his Indian Dictionary and in March 1853 took it to Cincinnati to have it printed. During his absence Rev. Angelus Van Paemel, whom Bishop Lefevre had sent to Baraga that



he might learn Ojibwe, took care of the mission. Returning from Cincinnati, Baraga visited his out-lying missions during August and September and then leaving for Europe he again entrusted L'Anse with the missions to Father Van Paemel. While on his way Baraga was informed in Detroit that he was made Vicar Apostolic of Upper Michigan. After his consecration at Cincinnati he

Bishop Baraga on assuming active charge of his vicarate was anxious to provide his own clergy for the missions. His first-ordained he sent to Eagle Harbor where among the mines and miners his presence was a crying need. On August 5, 1855, he ordained Edward Jacker and immediately sent him to L'Anse. The first baptism recorded by him is on the 5th of September, of William Nanaassin. Not knowing any Ojibwe Father Jacker gave himself utmost pains to acquire that most difficult language. With the help of Bishop Baraga's Grammar and Dictionary he soon picked up enough of it to make himself understood. From the reading of the Gospels and Epistles he advanced to a few remarks and gradually in course of five years mastered the language to the great delight of his subjects. On May 1861 Father Jacker was suc-



INTERIOR HOLY REDEEMER CHURCH, EAGLE HARBOR.

continued his journey to the old country. Father Van Paemel remained till the Bishop's return and for reasons of poor health was replaced in September 1854 by the Rev. C. L. Lemagie who stayed just one year.

On the 25th of September 1854 Bishop Baraga visited this mission for the first time *as bishop* and confirmed forty-three Indians. This was the third time confirmation was given at the place. Bishop Lefevere made his second canonical visit in May (26) 1850.

ceeded by Rev. Gerhard Terhorst, whose labors at this mission were ended by his demise, October 4, 1901.

At the outbreak of the civil war the Indians also became restless. The everlasting rumors that the government intended to concentrate the tribes in reservations agitated the minds of the Mission Indians greatly. To obviate any such plans that would destroy his early labors and the promising condition of the Mission—experience had made him wise—Bishop Baraga under date of July 2, 1863,

conveyed to Edward Assinins the chief and his band the 486.70 acres of land: "excepting and reserving FOURTEEN acres to be taken in a square form and shape and to include the Catholic Church now standing as part of said premises, at L'Anse aforesaid. The said church to be the center of said fourteen acres." Besides Edward Assinins the following members of his band were included in the deeds: Elias Kebeassading, Peter Neiwash, Julian Operagan, Edward Mangosid, Solomon Wewapanh, Louis Wison, Michael Paywanegizig, Moses Migisis, Joseph Gendron, Benjamin Gabiwabikokea, John B. Gosens, Augustine Wawaassin, Henry Pilassin, Daniel Kebriassing, John Kayigobi, John Awassigig, Moses Obimigijig, Edward Enwakamigishkong, Moses Kebene, Francis Wembesisash, Joseph Mekatowikwasnaie, S. Denomie, William Bemwewem, Moses Atikone, Anthony Misigan, James Keowodosse, John B. Metakosige, John B. Ombereissasing, Peter Mamadjigwan, Benjamin Cloutier, Peter Moliawinim, Joseph Okoberanakwadwebi, Amabil Otchipwemegisins, Joseph Totok, George Omadagami, Samuel Jawanash, John Nanigijig, Francis Mogwade, John Mesiworash, William Neobinesse, Alexis Watisins, Henry Wabigagons, Henry Omaeawigezig, William Bebamoshi, James Wobigug, Julian Nodin, Kagagins and Pushkwegin.<sup>7</sup> Consid-

eration of one hundred and fifty dollars was *nominal*.

The diocesan institution at Assinins as it is called now-a-days is the life work of Father Terhorst. He found the old church and a small Indian school—built in 1860—which stands there yet at the right as you go up from the station. At the head of this school was an incompetent male teacher. To improve the school Father Terhorst conceived the idea of getting Sisters but in this he was not



CHURCH AND HOUSE, EAGLE HARBOR—FROM THE WEST.

successful until 1866 because the Bishop considered the plan on account of the great poverty wholly impractical. When he was told that the Sisters of St. Joseph would take the place such as it was and would be contented to share the poverty of the missionary, the Bishop withdrew his objections. The Sisters came—Mother Justine Lemay with Sisters Marcelline Reilly and Maxime Croissat arrived in the August of 1866. Preparatory for their reception the front part of the pres-

<sup>7</sup> Warranty Deed, Baraga Co. Lib. III. pp. 95-97.

ent stone convent, facing the lake, was put up. This moulded a new era at the Mission as it was then commonly called. Plowing the virgin soil around the mission for a vegetable garden so indispensable to the enlarged household, Father Terhorst encountered much sand stone which he piled up for a stone fence. But as he annually added to the garden patch his stone heaps increased in proportion. To put them out of the way he commenced to build. In 1873 he built the body of the present church, and tore down the old

which Father Terhorst made from time to time would be hard even to appreciate, leave alone describing them. Everything bespeaks his creative genius; he was not *modern* in his ideas, but was abreast of his days. The buildings, the field and the orchard are the witnesses of his ceaseless activity. In his association with the Indians he did not *become* as one of them because the influence of the whites was constant but he always valued what there was of virtue in his red-skinned parishioners. He held in high regard the chief Assinins and when in the nineties a Post Office was established at the Mission he named it after the chief, so that the place is now known as Assinins. Edward Assinins was baptized by Bishop Baraga at the age of thirty-eight, April 7, 1844, and died March 4, 1876.

In the early days it was customary that when an Indian died the priest supplied him some calico for the shroud. One John Kagagins, ninety-five years of



ST. JOSEPH'S CHURCH, DELAWARE MINE.

land mark which had stood on the brow of the hill, directly above the present windmill, thirty years. Then he built a house for himself. In 1877 he extended the convent to the west in order to give room for girl-boarders. This suggested an orphan asylum and in 1881, urged by Bishop Vertin, Father Terhorst erected an orphanage. At first only the boys were here cared for but in 1902, for economic reasons, the girls, too, were removed from Marquette and housed in the west wing of the convent. Improvements

age, after he was anointed asked Father Terhorst if he would grant him a last request. Not suspecting anything he simply said he would. Then Kagagins said: 'Father, you have been giving all the Indians who died a shroud; I do not want a calico shroud, I want you to give me *your* old coat.' (He meant the cassock.) True to his promise, when Kagagins died, March 24, 1869, Father Terhorst buried him in his old cassock. We have recorded this little whim of Kagagins, so that if antiquarians should ever come across his



bones wrapped in a cassock they may know that Little Raven had the pleasure of being buried in a priest's cassock and that they are not the remains of some celebrated missionary.

A school was conducted at this mission ever since its establishment in 1843. First by some lay person whom Bishop Baraga brought from La Pointe. This kind of school he kept up from his own resources until after he had become bishop when government aid was secured in maintaining one teacher for the Indian children. This support was given until 1900 when it was withdrawn altogether. Superiors of the Sisters of St. Joseph who conducted the school since 1866 were: Mother Justine Lemay, 1866-1874; Mother Marceline Reilly, 1874-1880; Mother Sylvester Murray 1880-1892; Mother Justine Lemay, second term, 1892-1900; Mother Frances Mackey, 1900-1906. In the spring 1906, the St. Joseph's Sisters tendered their resignation to Bishop Eis. Singular enough they, too, like Father Terhorst held the place forty years. Of their companions, Sisters Protais, Ildephonse, Ermelinda and Genevieve have found their resting place among a race they benefited by their self-sacrifices. Pax sit eis perpetua in luce sanctorum!

On the 20th of June 1906, the Sisters of St. Agnes of Fond du Lac, Wisconsin, took charge of school and orphanage. The first band sent out for this work were: Sister Isabelle, superior, with Sisters Wal-

burga, Cordula, Claudine, Priscilla, Raymond, Isidore, Kunegunda, Matrona, Anzelm.

To find a successor to Father Terhorst was no easy matter, for the occupant of this position ought to be not only pastor to the congregation, but also a father to the orphans. The bishop selected Father Melchior Faust of Menominee. He arrived at the mission on October 15, 1901.



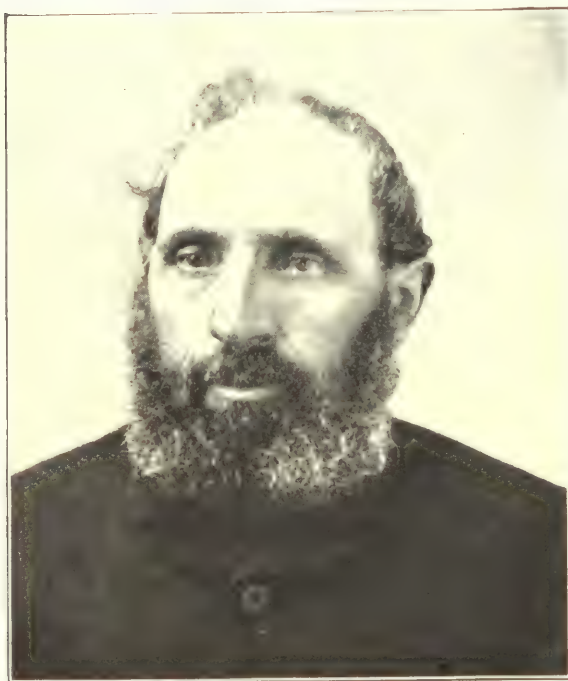
COLLAPSED CHAPEL AT THE CENTRAL MINE.

## L'ANSE.

### ST. JOSEPH'S CHURCH.

In 1871 L'Anse became the terminus of the Marquette, Houghton and Ontonagon railroad. Up to that time only a couple of lone houses stood there, but in expectation that the place would become of considerable importance a town site was platted big enough to rival the town at the other end of the line. People came, bid high for the best sites, built homes and invested their savings in all kinds of

enterprizes. Everything seemed to warrant this extravagance. The mineral wealth, seldom found in such a variety at one point, was well known; a half million dollar dock, that was being built pointed to its future importance, as a shipping place. If it were not for the general panic of 1873 most of these expectations might have been realized, but that cold wave of industrial stagnation touched also the



MR. PETER SCHULLER.

growth of L'Anse, from which it has been very slowly recuperating.

The church lots were also secured at that high fired point of excitement. Lots 8, 9, 10 and 11 of Block 21 were purchased for five hundred dollars from Samuel L. Smith, but not paid for until 1875, hence the deed was not executed until May first of that year. Father Terhorst built a frame church, 18x30

and completed it in the winter of 1872, dedicating it to St. Joseph. He came from the Mission every Sunday to say Mass until the fall of 1886. On December first, Rev. Anatole O. Pelisson was appointed as first resident pastor. He remained until April 20, 1887. After him the list of pastors is as follows:

Rev. T. S. Guilmin, from May 15, 1887, to April 2, 1888.

Rev. Joseph Haas, from June 3, 1888, to April 21, 1889.

Rev. Th. V. Dassylva, from May 5, 1889, to July 13, 1890.

Rev. J. H. Reynaert, from July 27th to August 31, 1890.

Rev. C. F. Schelhamer, from September 22, 1890, to August 19, 1901.

Rev. J. Henn, from September 3, 1891, to March 20, 1892.

Rev. Joseph C. Wallace, from May 20th to September 26, 1892.

Rev. Joseph Dupasquier, from December 21, 1892, to January 15, 1893.

Rev. Fidelis Sutter, from May 25th to December 31, 1893.

Rev. W. H. Joisten, from January 11, 1894, to July 10, 1898.

Rev. Joseph G. Pinten, from September 1, 1898, to April 16, 1899.

Rev. J. H. Colin, from April 19, 1899, to January 7, 1900.

Revs. Otto Ziegler, O. F. M., and J. A. Reinhard attended from December for a few months.

Rev. J. A. Sauriol, from November 18, 1900, to November 4, 1901.

Rev. John Henn, the present pastor, second term, from December 4, 1901.

Father Terhorst built a three-room house for his occasional accommodation,

and the same building with but slight additions and alterations serves yet as rectory. The first church has been replaced by a new, stone one. It was erected by Father Joisten at a cost of \$10,500. Great sacrifices were made by the people and their pastors for this church. When completed it was still encumbered by about \$6,000. Father Henn has reduced the debt to a few hundred.

The congregation has only eighty-five families. They are French, Irish, Indian, German and Polish. Pequamung, with thirteen families, is attached as a mission. The small church of St. Joseph was built by Father Terhorst. Services are held every other Sunday and in summer only; in the winter the mill, which is the only support of the settlement, is closed down and the most of the inhabitants move away.

Half of the village cemetery has been set aside for burial of Catholics and was deeded on August 1, 1877, to the Rt. Rev. Ignatius Mrak, then bishop of the diocese.

#### BARAGA.

#### ST. ANNE'S CHURCH.

This village owes its existence to the short-sightedness of L'Anse land owners. Nester Brothers came in 1883 from Saginaw, with the intention of building up a large saw-mill within the reach of the great timber districts. They desired to locate at L'Anse, but could obtain no site except at prohibitive prices. So they went

further up the west shore of the bay and put up their plant. The buzz of the saw drew a settlement which was named after Bishop Baraga. At first the Catholics attended Mass at the Mission, two miles distant. In 1886 Father Terhorst, encouraged by the mill owners, erected a frame church on a piece of land known in the village plat as lots 1, 2, and 3 of Block 4. This site was donated by Anthony Girard, and on October 3, 1892, a contiguous piece of ground, 125x62½ feet, was purchased from the same man



MASS CITY.

for three hundred dollars.

In 1902 St. Anne's church underwent a substantial alteration. First, it was moved some seventy-five feet from its old props and bodily turned around from its south to north position, so that it is now facing east. The basement runs the full length of the church. The old church cut in two, thirty feet were intersected, and a large sacristy added. A fancy pattern of steel-ceiling was used inside, fortunately painted in a color that, together with hardwood floors, pews, side altars, carpet,



communion railing, stained glass windows—all new—breathes friendliness and bespeaks good taste. More than eight thousand dollars were expended on the renovation, not including the lumber, which was all donated by the Nester

Hild, Martin Cosgrove, and Father J. Henn each gave a window, and Father Faust two. The windows are manufactured by A. F. Sterneberg, and the figures in them are far above the average production. The church is entirely out of debt.



THE CHAPEL, MASS. CITY.

Brothers. Other prominent donors are: Two side altars by Mrs. John F. Nester; carpet by Mrs. Thomas Nester; Lilian E. Nester, John F. Nester, Frank P. Nester, Marie M. Nester, Girls' B. V. Sodality, Choir, Holy Rosary Confraternity, John

The congregation consists of one hundred and fifty families, and it would be next to impossible to class them according to nationality on account of the intermarriage. Individually, however, they are French, Irish, Indian, Polish, German, Slovenian and others.

The parish is attended from the Mission where the pastor resides. The distance of two miles, however, has not interfered with the services due the parish. Besides the private convenience, there is the train service. When the right of way was ceded to the railroad people, Father Terhorst included a clause that the company should maintain a signal station for all passenger trains.

The present pastor, Rev. M. Faust, succeeded to the parish in October, 1901.

## Chapter XX.

### HOUGHTON, CHASSELL, ATLANTIC, HANCOCK, DOLLAR BAY, HUBBELL AND LAKE LINDEN.

#### *Houghton.*

#### *St. Ignatius Loyola's Church.*

The settlement of Houghton was promoted, like most other towns of the Upper Peninsula, by mining interest with the difference that it did not follow the mining locations, but commenced to nestle on the sloping south shore of Portage Lake. Credit for this may be ascribed as much to the land owners as to the only highway—the lake. As early as 1845 Kansom Sheldon spent the winter at Portage Lake, but finding that he had gone out of the reach of civilization, he established himself at Portage Entry, pursuing a general trading until the fall of 1851, at which time he concluded to carry out his former plan and removed to Quincy mine, just then started. A year later he associated himself with Columbus C. Douglass, and the two purchased the lands where Houghton now stands. In company with his brother-in-law, Mr. Sheldon put up a log building, where the Roach & Seeber refrigerator now stands, and opened a general store. Encouraged by the trade from the mines and from across the Portage, they erected the building known later as Pope's store, now occupied by the Peninsula Wholesale Gro-

cery. In 1854 the Sheldon-Douglass concern platted a small portion of the town site, embraced by the Dacotah, Franklin and South streets. Up the hill towards the Isle Royal mine a good wagon road was made, being the longest and best thoroughfare, it was considered as a main street. The town was named Houghton as a tribute to the memory of Prof. Douglass Houghton, whose accidental death by drowning off Keweenaw point in 1845 was lamented by a grateful people who had barely commenced to value his great services in pointing out the mineral riches of the Upper Peninsula. In 1861 Houghton reached a population of eight hundred and fifty-four, and was incorporated on November 4th as a village. The inhabitants were alive to public necessities. Four years prior to the organization of the village a school was built on the southwest corner of Portage and South streets, and religious denominations, too, tried to build churches for themselves. Catholics, few in number, and scattered at that, were looked after by Father Jacker from the Mission. At first he came to Portage Lake only every

two months and staid with the Quinn family at Albion, as the two rows of houses adjacent to the Isle Royal location were called. After 1856 he came once a month. Steps to build a church were not taken until 1858. On the 3rd of September of that year Bishop Baraga came with Father Jacker, by the way of Entry, to Houghton. They found hospitable quarter at James Quinn's house, which stood just north of the old Isle Royal rock-burrows. While Father Jacker busied himself with the instruction of children preparatory to confirmation the Bishop held conference with prominent men about



CHURCH AND HOUSE, GREENLAND, MICH.

the building of a church. A general meeting was decided upon, and to insure good attendance Michael Finnegan visited personally all the Catholics on both sides of the lake. The meeting was announced for Sunday after Mass, to be held in the school house. This school house stood where the residence of Mr. Peter Renaud is to-day, and was used for services by Protestants and Catholics alike, and sometimes it was turned into a court room. Whoever asked for it first got it, strictly according to the old adage, "first come, first served." On September 5, 1858, the school room was a scene of an extraordinary event. Bishop Baraga gave Con-

firmation *for the first time in Houghton*. After Mass the meeting, for the purpose of making arrangements for the building of a church, was called. Favored by the general opinion the lots on the corner, diagonally across the street from the school house, were selected as a church site, and Mr. Michael Finnegan was appointed by the Bishop as general collector. We attach the fac simile of this commission. The complete list of donors is as follows:

Bishop Baraga .....	\$20.00
Father Jacker .....	10.00
Sylvester Harrington .....	10.00
Michael Finnegan .....	10.00
E. F. Douglass .....	5.00
E. Brady .....	2.00
E. J. Black .....	1.00
Joseph J. Edwards .....	3.00
Francis (illegible) .....	2.00
Joseph Hess .....	5.00
Joseph Henke .....	5.00
Peter Baldus .....	5.00
Jodokus Hemmen .....	5.00
Kaspar Schulte .....	5.00
Xaver Erd .....	4.00
William Campbell .....	3.00
Michael Buckley .....	3.00
John F. Ryan .....	2.00
John Ryan (Turnkey) .....	2.00
Zacharie (illegible) .....	5.00
James H. Blandy .....	5.00
Lewis (illegible) .....	1.00
James Gaulty .....	2.00
Robert (illegible) .....	
Michael Young .....	1.00
Father Jacker's bill .....	35.00
Michael Foley .....	10.00
Adam Haas .....	5.00
John Martin .....	4.00
Nicholas Stroble .....	3.00



Piwabick Company .....	233.00
Quincy Company .....	121.00
Edward Ryan .....	3.00
Richard Cummins .....	5.00
John C. Ryan .....	5.00
James H. Quinn .....	10.00
John Ryan Connors .....	2.00
Mathew Hennesy .....	2.00
John Kinzep .....	3.00
John H. (illegible) .....	2.00
Doctor Jenkins .....	10.00
Peter Hendigas .....	2.00
Pat White .....	2.00
James Kelly .....	2.00
Patrick Kenny .....	2.00
John Powers .....	2.00

31, were purchased from Ransom and Theresa Shelden for one hundred thirty dollars. Under the supervision of Mr. Finnegan the church was commenced in the spring (1859) and her steeple proudly overlooked the wood-grown neighborhood. On the 29th of July Bishop Baraga came to dedicate the church. He found it completed, only the glazing of the windows was to be done yet. On the 31st of July the feast of St. Ignatius Loyola, Bishop Baraga dedicated it to the honor of that saint. On the occasion, the Bishop celebrated a Pontifical High-Mass, with the assistance of Fathers Jacker, Thiele and O'Neil. The



ROCKLAND, MICHIGAN.

John Ryan .....	3.00
Michael Grehan .....	2.00
Pat Mullany .....	3.00
Dana Bussier .....	1.00
John Q. McKernan .....	15.00
Capt. R. Edwards .....	10.00
Patrick Currin .....	2.00
John Madigan .....	3.00
Patrick Cudahy .....	2.00
James H. Slossen .....	5.00
Ben. (illegible) .....	1.00

Total, \$630.50. This was the result of the first collection taken up. It was far from being enough for the church, but it was a starter. Two lots, 6 and 7, block

Bishop himself addressed the people in English, French and German. The collection amounted to three hundred and four dollars. After Mass a petition was presented to the Bishop for the appointment of Father D. O'Neil, a non-resident. He possessed no knowledge of German or French, and for this reason the two nationalities opposed his installation; but owing to the pressure of the greater part of contributors the Bishop yielded and appointed Father O'Neil the first pastor. His first baptism was prior to the dedication, July 23, that of Ducket (!) Maybury. He had only twelve more during

his stay. These were Elizabeth Sullivan, Eugene Behan, Denis Lynch, Daniel Coughlin, Julia Kelly, John O'Connor, Daniel Lowney, John McCarthy, John Buckley, Hanna O'Brien, Andrew McCormick, and Anne Finnegan. Already in December Father Jacker had to come from L'Anse in order to prolong the *modus vivendi* between the pastor and flock, but even this did not help much. His best supporters became tired of his

where, besides his pastoral duties, he superintended the building of a new church in Hancock, which afterwards was dedicated on August 4th, 1861. After that time Mass was celebrated on both sides of the Portage every Sunday. But soon he took a fancy to live in Hancock, and upon fitting out some rooms as a rectory there, removed to Hancock and continued to come to Houghton as he did before from Houghton to Hancock. This arrange-

ment was kept up between himself and his assistants until September, 1864, when the Rev. Mloysius M. Kopleter was appointed resident pastor of Houghton. He died the following January (24, 1865) and is buried in the Catholic cemetery of Hancock. His funeral was an occasion long to be remembered by those who witnessed it—only a few—the pall-bearers. A fierce snow-storm swept over the country for almost two weeks, so that it was impossible to cross the lake. So it was decided to deposit the coffin in the snow inside the fence of the old Houghton cemetery until the storm subsided. After the storm



ST. MARY'S CHURCH IN IRISH HOLLOW.

overbearing conduct. Being apprised of the condition of things, Bishop Baraga came to Portage, on May 4, 1860, and ordered Father Jacker to supersede the first appointee. For almost a year Jacker attended to Houghton every other Sunday from the Mission. Only in February and March, 1861, Rev. Andrew Andolschek staid in Houghton, a sort of an assistant, as he could speak neither English nor French. End of May Father Jacker removed permanently to Houghton,

the body was taken up and conveyed to its resting place in Hancock. Loving hands have reared a monument to his memory.

After Father Kopleter's death the St. Ignatius parish became again dependent for services on Hancock pastors until June, 1865. But then, as if wanting to make up for lost time, all of a sudden received two pastors—one for the Irish and one for the others. Rev. John Powers held the first honors and occupied the rec-

tory, while his confrere, the co-pastor, Rev. John Burns, had to live in a private place. They believed in racial separation so much that they entered their baptisms on separate pages—in the same book. On the 22d day of July, 1866, Father Burns was relieved of this painful situation, and was succeeded on September 30th by Father Vertin. He lived in Hancock with his parents until he got possession of the presbytery, and by removal of Father Powers, January 13, 1867, remained the sole pastor. With the harmony restored, the attendance at Masses so visibly increased that an addition to the church and a wing for sacristy purposes was made at once. Father Vertin remained with the congregation until September 13, 1871. For a short time after that Father Luke Mozina attended to the congregation, and after him Father Dwyer, from Hancock. Beginning of July, 1872, Rev. Anatole O. Pellisson was appointed pastor and remained till April, 1875. Since then the list of pastors is as follows:

Rev. William T. Roy, from March 7, 1875, to August 4, 1877.

Rev. Fabian Pawlar, from August 15, 1878, to May 30, 1880.

Rev. James W. Kelly, from June 3, 1880, till his death July 2, 1886. Assistants during his time were Rev. F. X. Becker in September, October and November, 1884, and Rev. Charles Raphael, from November 1, 1885, till July 25, 1886.

During the summer months (1886) Rev. Joseph La Boule, a professor of St. Francis Seminary, took care of the congregation.

Rev. Thomas J. Atfield, from October 31, 1886, to September 30, 1888. His assistants were: Revs. Dominic Vento, L.

Andre, Philip Kummert, F. Hamet, Fidelis Sutter and Th. V. Dassylva.

Rev. Charles Langner, from October 7, 1888, to October 26, 1890. Father Dassylva was assistant when Father Langner became pastor. After him served in the same capacity, Revs. J. O'Keefe, R. Regis (May 30, 1889-June 22, 1890) and Rev. Joseph Hoerber, from July 15th to November 22, 1890. After the re-



ST. MARY'S CHURCH BEFORE REPAIRS. ROCKLAND, MICHIGAN.

moval of his pastor he administered the parish until the appointment of Father Langner's successor.

Rev. F. X. Becker, from December 7, 1890, to May 29, 1892. Father A. Poulin was assistant, and during the pastor's absence administrator, from September 13th to December 18, 1891.

Rev. John M. G. Manning, from June 5, 1892, to October 7, 1894. In his time



served as assistants Revs. W. H. Joisten and F. Sperlein.

Rev. A. William Geers, from November 4, 1894, to November 6, 1895.

Rev. A. J. Rezek, the present incumbent, arrived in Houghton November 6, 1895. Periodically he received an assistant, and, they were: Revs. Joseph A. Reinhardt (September, 1899 - April, 1900), L. J. Lauzon (September, 1900 - January, 1901), F. S. Hawelka (March - June, 1901), Peter F. Manderfield (June-

turing enterprises depending also on the mines, just about kept up life of the village. Had it not been for the men, her most honored citizens, who knows but she would be a faubourg to her sister town if not perhaps effaced altogether from the map. It is wholly due to the public spirit of these men, that new, healthy life pulsates through Houghton. As the countenance is the best indicator of internal health, so Houghton's latest improvements, public buildings, and, above all, the growth outwardly, plainly show her prosperity.

The St. Ignatius church, too, has witnessed and borne this mutation of circumstances. Her membership slowly increased until she has to-day more than three hundred families, who, according to nationality, would almost evenly divide the honors among the German, French and Irish, respectively, although there is a good sprinkling of every conceivable language from



INTERIOR OF ST. MARY'S WITH THE OLD ALTARS, ROCKLAND.

October, 1901), Joseph Wuest (November, 1901-April, 1902), and Alexander Wollny (July, 1901).

The growth of the village of Houghton to its present size and importance was very slow indeed. Mines tributary to her gave her at first a promising start, but when some of them closed down for good and others, with their primitive way of mining, dug up just enough of the red metal to keep open, Houghton was seriously checked in her onward march. The port facilities and a few manufac-

the Syrians, Bohemians, Croatians, Slovenians, down to Poles, Italians and Hungarians. Material advances are principally marked by the acquisition of new property.

In 1882 Father Kelly frescoed the *first* church at a cost of fifteen hundred dollars. His successor, Rev. Thomas J. Atfield, built the school in 1887, and to Rev. John M. G. Manning credit is due for the new house. The building of the new church became the lot of Father Rezek. He succeeded to the pastorate at a time when

the congregation was singularly unsettled. No one thought of the new church then, but even before matters were adjusted the pastor announced his intention of commencing to build. Brought to a focus, the question created a good deal of discussion among the congregation, not as to the necessity, or the advisability, of building a new church, but as to the location. The "moneyed" part of the congregation stood for a church down the hill, or, the main street; the "poorer" ones took sides with the pastor, who for the sake of keeping the church property close together, advised to build in the block where the old church was. A few meetings failed to bring about an agreement, except that the congregation should vote upon the issue. It was not easy to foretell the outcome, because of the influence, but when the vote was counted the "hardscrabble" had won out by a leading majority. The building committee elected by the congregation was composed of Messrs. Joseph Croze, Edward C. DesRochers, Joseph Kaspers, Michael Michaels, Patrick Murphy and Antoine Grignon. The first and last named of the gentlemen refused to act, and in their stead were appointed Joseph Corrier and Joseph Stahl. Mr. Stahl was then elected treasurer.

The beginning was more a courageous than an encouraging enterprise. The plans, furnished by E. Brielmaier and Sons, of Milwaukee, called for a church of fifty thousand dollars, but there were, after paying 250 dollars for lot 3, which was thought to belong to the church, but turned out to be owned by some one else, only eight hundred dollars in the treasury. The first thousand was furnished by the young ladies of the congregation.

The excavations began on June 7, 1898. In the fall the basement walls were completed. In the spring of 1899 it was decided to roof and finish the basement. Contract was given to McCurdy Brothers, and they finished the work early in the fall. Sunday, the 8th of October, the last Mass was celebrated in the old church. Many a tearful farewell was witnessed, men and women whose life's



THE TEMPORARY BELFRY.

incidents were so closely allied with the old church were sad to see the venerable building despoiled of its decorations which made it a church to them and their children. On Sunday, October 15th, Bishop Eis, who had just succeeded Bishop Vertin, with whose sanction the edifice was begun, blessed the basement and confirmed a class of children.

The basement cost ten thousand dol-

lars. Two thirds were paid off at the time of the dedication. To get financial relief the pastor, although broken down in health, and confined to a hospital, organized (more by letter than person) a gigantic bazaar, which netted the sum of eight thousand five hundred dollars. This is still the banner "fair" in the diocese. The following year, summer, 1901, another fair was held and was scarcely less successful. Towards it contributed one hundred dollars each: James H. Seager,



THE PRESENT CHURCH AND RECTORY, ROCKLAND.

James Proyor & Sons, Dr. A. M. Wheeler, Robert J. Hill, Ed. C. Des-Rochers, Dr. William S. Jackson, A. L. Krellwitz, Michael Messner, J. H. Rice, Christof Fox, Stephen Carkeek, A. F. Rees, Dan. J. Murphy, James W. Goggin, Michael M. Foley, M. Van Orden, Dr. J. G. Turner, J. J. Case, R. M. Edwards, S. J. Beahan, A. Pope, James T. Healy, Elizabeth Hennes, M. J. Dillon, Adolph Haas, Margaret Healy, Mrs. James P. Edwards, Casper and Catharine Brand, John McKenzie, Matt. Haug, Ferdinand

Wieber, Horace J. Stevens, James R. Dee, Mrs. Margaret Ruppe (two hundred), Joseph H. Croze, Samuel Werner, Joseph Strobel, Mrs. Frances McConnell, B. F. Chynoweth, Joseph Croze, Thomas S. Dee, Mrs. Emma Manderfield.<sup>1</sup>

Results like this and contributions from the parishioners warranted enough the building above the water table. Mason contract was awarded to Fred E. King & Co., and the wood work to McCurdy Brothers. They barely succeeded inclosing the church that fall. The early spring and summer of 1902 witnessed great activity around the premises. The mason contractor raised the steeple to its proper height, and while the McCurdy Brothers were completing their contract Mr. Peter Lauer, of Milwaukee, was finishing the interior. Only with great hustling it was ready for dedication. On August 10, 1902, Bishop Eis, surrounded by eminent ec-

clesiastics, dedicated it, the same as the first church, to the patronage of St. Ignatius Loyola. The celebration was augmented by the ordination of Rev. W. B. Stahl, a son of this parish, to the priesthood. Besides the Rt. Rev. S. G. Messmer, Bishop of Greenbay, now Archbishop of Milwaukee, who delivered the sermon, were present Bishop Stariha, of

<sup>1</sup>The pastor wishes also to acknowledge a similar contribution from Mrs. Amelia Washburn, Mrs. Elizabeth Wartin, Peter Ruppe, Sr., Peter Ruppe, Jr., and Mrs. Scheurmann.



Lead: Msgr. J. J. Fox, now Bishop of Greenbay; Rev. Edward F. Van Hoote-gem, of Hollandtown, Wis., and twenty-six priests of the diocese.

At the time of the dedication just the necessary furniture was installed for the very substantial reason—the lack of funds. But since then the generosity of the people provided three fine Gothic altars at the cost of as many thousand dollars, and more than four thousand were expended on art glass windows, which are, of course, all individual donations. The windows were made by the Gavin Art Glass Works of Milwaukee. Other improvements it would be too tedious to enumerate. The total cost of the church and furniture is upward of sixty-five thousand dollars, of which sixteen thousand are hypothecated at this writing.

As everywhere in the diocese where strictest economy allows it, a parochial school is maintained so also in Houghton. In the early days of Father Jacker's time, when educational advantages of Houghton were not so boastful, the priest gathered children, Protestant and Catholic alike, into the sacristy of the church and taught them elementary branches. There was a public school right opposite the church, but it was kept on a tuition plan, and for obvious reasons not always within the reach of all like the priest's school, who gave what he gave gratuitously. This "academy" existed only to meet the exigencies of those times. The same way Catholic children frequented afterwards when the school system improved the public schools. In 1887 the congregation had reached, in the judgment of the Bishop, that stage of material comforts which enable them to support a

school. The spirit of the world is always against retrenchment. So there were not a few in the congregation who strenuously opposed the new burden of parochial education. But the school was built—perhaps somewhat short of the demands of times—but even at that, credit is due to Father Atfield to have accomplished what he did under adverse circumstances. It has and is fulfilling its mission, and rates today as high as any educational agency of this size in the county or state. In September, 1887, it first opened doors,



THE PRIEST'S OLD RESIDENCE, USED AS A CLUB HOUSE.

unfortunately, to all applicants. The indiscriminate admission had the sad consequence that the attendance became subsequently as scant as it was in the beginning overflowing. In 1895 there were only one hundred twenty pupils enrolled and one room out of four empty. In 1896 the antiquated system of tuition was abolished. Houghton, therefore, enjoys the distinction of having had the *first* free school in the diocese. This innovation was hailed with the delight by the parents whose offspring attended the school. The enrollment grew larger, but

still, in 1899-1900, the fourth room was not needed and was occupied by a large grade of the public school—and the entire old church, too—while their new building was under construction. In the fall, 1900, the fourth room came into commission by the opening of the seventh grade, and since then the attendance has been increasing so much that in September, 1906, a fifth room has been opened on the third floor of the Sisters' residence. For the year there is an average enrollment of



MR. AND MRS. JOSEPH VOGTLIN.

two hundred and seventy-five pupils.

The teaching was entrusted to the Sisters of St. Agnes of Fond du Lac, Wis. The first faculty was composed of Sisters M. Bernard, superior; M. Augustine, M. Dionysia, M. Ida, M. Liguori, M. Theresa, and M. Blanche.

There is but one more interesting chapter of this parish to be told—a law suit.

In March, 1893, Messrs. Joseph Croze, Joseph Hennes (now deceased), Charles Ruelle, Ferdinand Wieber, Christof Fox,

Michael J. Dillon, Adolph Haas and Caspar Brand jointly purchased what is known as the Fish property, or the Michigan House. The title was vested in Joseph Croze, as trustee, while the others appear as endorsers of the note on which money was raised in the National Bank at Houghton to pay for the property. The purchase was made for uses and purposes of the St. Ignatius congregation, and in accordance an option was given to Bishop Vertin, or his successors in office, on behalf of the congregation, to acquire the property, by liquidating all obligation standing against the property, on or before the 4th day of April, 1896.

About the same time that the above named gentlemen entered upon the purchase of the Fish property, a society was formed from among the ladies of the congregation to raise funds for a new church. Later the ladies were induced by Mr. Croze and his companions to make their cause common. But in case that the church should refuse to avail itself of the option, then the ladies should have an undivided half-interest in the property, and as a guarantee for it Mr. Croze conveyed the title to one undivided half to Mrs. Elizabeth Hennes, trustee for the No Name Club or Harmony Club, as the ladies' society was respectively called.

The ladies went to work with an, as-a-matter-of-course idea in their minds, that it was all for the church, and so by means of socials, public entertainments, their fees as well as the rents of the property they succeeded paying the interest on the

borrowed money, taxes, insurances, general maintenances, as also, from time to time, reduced the principal. While this work of "clearing" the property went on no one seemed to pay attention to the limitation of time, and almost two years passed after the expiration of the option. On this account, when the pastor called for the surrender of the property he was refused not only by the defendants in this suit, but even the members of the Harmony Club were divided on the subject. No reasoning brought satisfactory results, and he threatened suit. When the Harmony Club members saw that he meant earnest, fourteen out of sixteen active members voted their share to be conveyed to the church, and for the other half suit was entered in the circuit court in and for Houghton County. The case was heard in May, 1905. All defendants<sup>1</sup> except Joseph Croze confessed the facts as set forth in the bill of complaint by non-appearance in the court. Upon hearing the evidence the circuit judge, the Hon. Albert Streeter, gave his opinion in favor of the complainant, and after the formalities of the law were complied with, entered the decree April 26, 1906, to the same effect. The legal ends of the suit were looked after by Chadbourne & Rees for the defendant and by L. N. Legris for the complainant.

Mr. Croze took appeal from the above decision and the matter is before the supreme court for a final adjudication.

#### CHASSELL.

#### ST. ANNE'S CHURCH.

This place was first attended from

<sup>1</sup> Messrs. C. Brand and M. J. Dillon were only passive defendants in this suit.

Houghton as a mission. Besides the extensive farming the Sturgeon River Lumber Company's mills help to maintain the town. Mass was celebrated for several years in the school house, but in 1890 steps were taken to build a church. For the purpose two lots were donated by the lumber company, and under the superintendence of Father R. Regis, who also became in July, 1890, the first resident



PUBLIC SCHOOL, VICTORIA MINE, MICHIGAN.

pastor, the church went up. His successor, Rev. P. Girard, built the house. He remained with the congregation from May 12, 1891, to June 6, 1894. Other pastors were:

Rev. Joseph Hoeber, during July, 1894. Sickness compelled him to retire.

Rev. P. Datin, from August, 1894, to April, 1896.

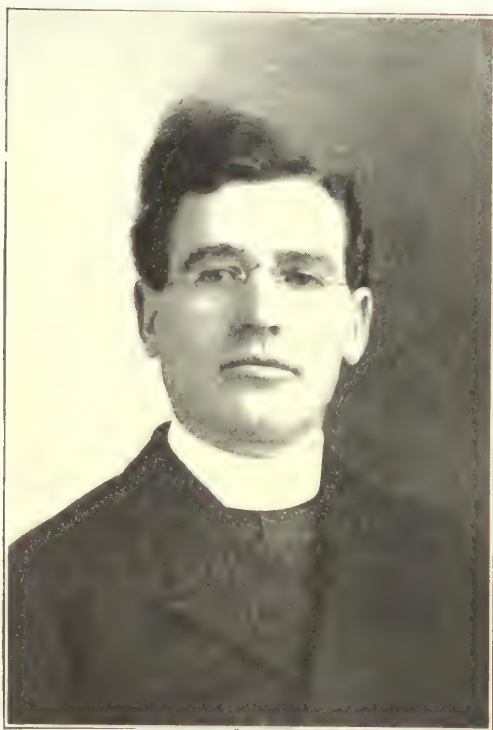


Rev. T. V. Dassylva, from May, 1896, to May, 1898.

Rev. Fabian Marceau, from June, 1898, to October, 1902.

Rev. A. Vermare, the present pastor, from November 14, 1902.

There belong one hundred and twenty-five families to the parish, all of which, except three Irish, are French-Canadian.



REV. PETER F. MANDERFIELD, BORN AT HOUGHTON, MICH., FEBRUARY 28, 1873, ORDAINED BY BISHOP EIS, AT MARQUETTE, MICH., AUGUST 24, 1900.

#### ATLANTIC.

#### ST. MARY, STAR OF THE SEA.

This settlement dates from 1865. In March of that year the South Pewabic Copper Company began working on the Pewabic lode. Under mismanagement the company went into bankruptcy, and in 1872 was formed, together with the Adams Mining Company, into Atlantic

Mining Company. Catholic services were held at the mine from the very beginning of mining operations there. Father Vertin was the first to establish regular services once a month. Mass was said in the school-house, though not a few times it was celebrated in different private houses.

The pastors of Houghton maintained this status until 1898. In the summer of that year Father Rezek raised among the fifty families the sum of three hundred dollars, and commenced the building of the church on a lot 200x200, leased by the mining company for ninety-nine years. Hard was the struggle of the few to get a church, but they accomplished what they thought at first impossible. From non-Catholics they received very substantial aid, but in particular from Mr. Michael Messner, who not only gave liberal cash contributions—as it is his way wherever he can to succor the needy—but his teams, regardless of the busy season, hauled the building material from the scows at the old Atlantic mill. The carpenter work was done by the McCurdy Brothers, and the writer recalls with great pleasure their foreman, Mr. Kenny, who, a Scotchman and a Protestant, was the very personification of an ideal workman, moulded into a gentleman. Unfortunately meningitis took him off the next spring to a better world. We must also mention Michael Menkovski, who plastered the church, with the assistance of one paid tender, as his contribution towards the building fund. The church was ready for dedication December 18, 1898. Illness, which two months later proved fatal, prevented Bishop Vertin from coming up, and in his place the pastor, Father Rezek, assisted by Fathers Peter Welling, O. F.

M. and John Mockler, dedicated it on the above date to the patronage of Saint Mary, Star of the Sea.

The cost of the church with all necessary furnishing was only thirty-six hundred dollars, which at the time the place received a resident priest was all paid off except three hundred and fifty dollars. This was as much due to the painstaking of Clemens Steimle and John Miron who were the general collectors as to the generosity of the people. After the dedication, Mass was still being said only once a month until September 1899, but from that time till April 1902, when it became a parish, every Sunday and holy day of obligation. The first resident pastor was Rev. Adolph Schneider and after him, July 1904, the present incumbent, Rev. Frederick Richter.

At the time when this church was built it was thought to be amply big for all times, but restless search for copper was bountifully rewarded by the now flourishing mines at Baltic, Trimountain, and Painsdale. In consequence the territory became like an ant-hill, a ceaseless activity spreading through the section so happily tapped by the Copper Range road. The farthest settlement is five miles from the church, it was therefore thought best to erect a second church, which was done at Painesdale in 1905. The site was donated by the Copper Range Consolidated Mining Company.

Father Richter's flock is as diverse according to nationality as it is scattered over a large territory. There are Croats, Slovenians, Poles, Italians, Germans, French and Irish. Most of the

foreigners have families in their native country, so that it is impossible to gain a fair idea of the parish by the number of families.

## HANCOCK.

### ST. PATRICK'S CHURCH.

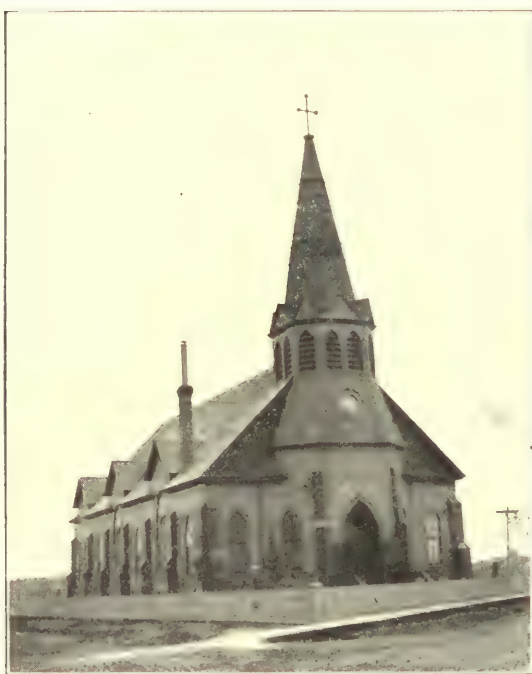
Hancock, now a city, owes its existence and growth to the Quincy Mining Company. It was platted by George D. Emerson in 1859. In August (20) 1860



ST. PATRICK'S CHURCH. FIRST CHURCH OF ONTONAGON.

Bishop Baraga and Father Jacker selected lots 9 and 10 of block 8 for a church site. The Quincy Mining Company donated this ground but for some reasons no deeds were executed until July 2, 1875. A week later, after the selection, Bishop Baraga on his visit to Keweenaw awarded the contract for the building of the church to John Burns who promised to have it ready before winter, but owing to the scarcity of suitable help

he first commenced it in the spring and completed it by the end of July. Dedicationary services were held on the 4th of August and St. Anne was chosen as the patroness of the new mission. On the occasion Bishop Baraga, assisted by Fathers Jacker, Fox and Seif, celebrated a Pontifical High-Mass and confirmed forty-eight persons. This was the first confirmation held in Hancock.



CHURCH OF THE HOLY FAMILY. SECOND CHURCH OF ONTANOGAN.

The St. Anne's church was a frame structure of no small dimensions, built in the prevailing style: a small, square belfry over the front gable, a vestibule in the front and the indispensable addition in the rear for a rectory. In this instance the rectory was of extraordinary proportions and formed almost a cross with the church only that it extended more into the lot towards the east, giving the structure an

L shape. The house portion was not entirely finished on the day of the dedication of the church. Father Jacker and his assistant, Father Seif, therefore, continued to live in Houghton and crossed and recrossed the Portage in a canoe or on the ferry as necessity required. On the day of the dedication Bishop Baraga wrote in his diary: "From this day on there will be services in Hancock as well as in Houghton." This order was not only observed on Sundays but many times during the week. Only when left alone, about the middle of September, Father Jacker, after moving to Hancock altogether, said one Mass in Hancock and the other one in Houghton, but seldom crossed the lake to the south side on weekdays.

On the 20th of September 1862, Rev. James Sweeney came to Father Jacker as assistant. His arrival sounded new signals among the young people. The strictures he placed—and sometimes made woefully felt—on dances and like gatherings are still remembered by the survivors. Enjoying the fullest confidence of his pastor Father Sweeney pitilessly enforced his principles, so that his name spelled terror to the merry-makers in the surrounding hills.

Traversing the parish in his ministerial duties nothing escaped his keen observation. Among the young men he found one of college training, but, who for want of means had given up higher aspirations and was about to disappear among the every day men. Him he presented to Father Jacker with whose encouragement and help he resumed the given-up studies. To this one another one was added and Edmund Walsh and William Dwyer



soon formed the nucleus of a college. Under the professorship of Father Jacker they were as rapidly advanced as their talents permitted. The life of the two priests and their students resembled much that of a community and in 1865 when the students, together with Rev. Peter Gallagher, were raised to the priesthood at the instance of their preceptor, serious thoughts were entertained as to laying the foundation to a religious community. Their number was, however, immediately reduced by two. Father Sweeney was made to accompany Father Gallagher to Beaver Island and a year after Father Jacker was himself called to Marquette. St. Anne's parish remained in charge of Fathers Walsh and Dwyer and they received from Father Vertin of Houghton—and in October 1867 from Father Cebul—as much assistance as they needed for the French and German. For the same end Father Stohrr was assistant from September to December 1866. The consecration of Bishop Mrak, February 7, 1869 finally dispelled all aspirations to a religious community. Father Jacker was sent to form a new congregation at Calumet. Father Walsh went to Green Bay diocese, Father Sweeney returned to Iowa, and Father Dwyer was left alone in charge of the Hancock parish. For the French and German, assistants were appointed from time to time. Rev. Frederic Gerst, in September 1869; Rev. H. L. Thiele, June 1870; Rev. Luke Mozina in April and May 1872; and Rev. J. A. Hubly from May 30, 1873 to June 30, 1874.

At this juncture the Bishop thought that, in view of the scarcity of priests, one priest, being able to speak the three

languages, could take care of the parish, he removed Father Dwyer July 6, 1874, and appointed in his place his former assistant, Father Hubly. This move met with a resistance which led to the closing of the church and the placing of the malcontents under indictment. On October 11th Bishop Mrak personally opened the church and on the 25th appointed Rev. Frederick Eis pastor who labored in the congregation until August 10, 1880.



THE PRESENT CHURCH AND HOUSE, ONTONAGON.

Since then the list of pastors and their assistants is as follows:

Rev. Edward Jacker, second term, from August 10, 1880 to July 13, 1884. Assistants: Rev. Thomas J. Atfield, from May 14, 1880 to February 7, 1882; Rev. Jerome Henkel, July and August 1881; Rev. T. A. Majerus, from February 20th to October 3, 1882; Rev. Martin Kehoe, from October 28, 1882 to October 7,

1883; Rev. M. Orth, from September 10th to October 14, 1883; Rev. W. Dwyer, from October 22, 1883 to July 13, 1884.

Rev. Charles Langner, pastor, from July 20, 1884 to September 27, 1885. His assistants, Rev. F. X. Becker from July 22, 1884 to February 22, 1885; Rev. Wingerter, from March 9th to April 13, 1885.



REV. JOSEPH HOLLINGER, BORN IN PHILADELPHIA, MARCH 15, 1873, ORDAINED IN MARQUETTE BY BISHOP VERTIN, JULY 19, 1895.

Rev. Joseph Barron, pastor, from July 9th to October 25, 1885.

Rev. J. Ignatius Otis, pastor, from December 10, 1885 to September 30, 1888.

Rev. T. J. Atfield, the present pastor from October 1, 1888. His assistants: Rev. Christopher Murphy, from September 10, 1890 to April 1, 1890; Rev. Dennis Cleary, from July 15, 1890, to Sep-

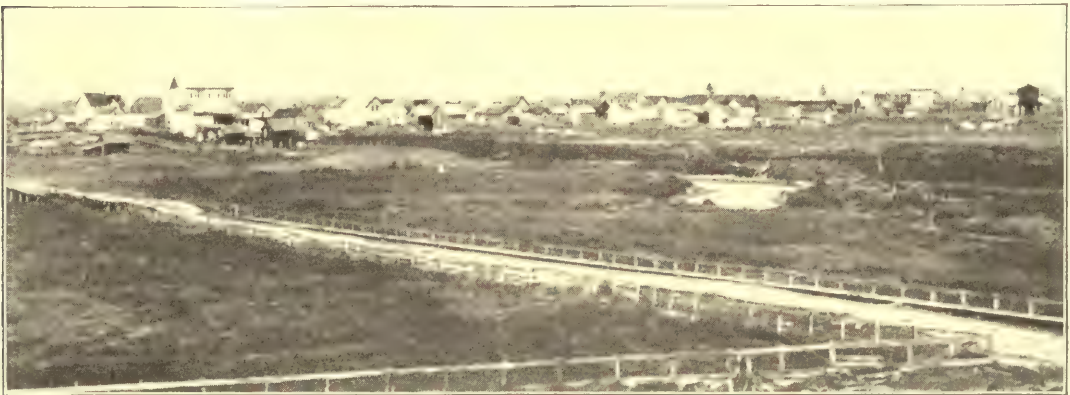
tember 10, 1891; Rev. Joseph C. Wallace, from October 18, 1893 to March 1, 1894; Rev. J. B. McGowan, from July to October 1894; Rev. F. X. Barth, from August 1, to November 15, 1895; Rev. Alexander Hasenberg, from October 1897 to January 1898; Rev. W. Shea, from May 15, to September 10th 1898; Rev. John Mockler from October 15, 1898 to February 10, 1899; Rev. Frederick Richter, from July 5, 1901 to September 1, 1901; Rev. T. A. Kennedy, from October 1, 1901 to August 10, 1902; Rev. F. Swift, from August 15, 1902, to February 1, 1905.

In course of twenty-five years St. Anne's church had become non-serviceable. All concerned were agreed upon that point and steps were taken to secure a modern house of worship. It seemed providential that it should fall to the lot of Father Jacker to build a second church for a congregation which he had started more than a score of years ago, but it was precisely that that delighted the veteran missionary and spurred him on in the undertaking towards which he found good will abundantly in evidence among the parishioners. But when the foundations began to rise slowly out of the ground he also realized that he was overtaxing his own strength, and, like a wise man, resigned, yielding the honors and labors to a younger man. Father Langner finished the basement, but just then it occurred to them all, as an after-thought, that the dimensions, 125x65 feet, though extraordinarily large, were hardly large enough for the accommodation of the ever growing Catholic population. As a remedy for the hastily committed mistake the partition of the parish naturally came up for

consideration. With the division agreed upon and sanctioned by the Bishop, he placed upon the old property a valuation of five thousand dollars to be paid to the out-going party or parties. The Irish members at once volunteered to retain the old property; the German voted to build for themselves; and the French remained undecided, but after mature deliberation that they would be easier served from the German church, they decided to cast their lot with them.

The education of the youth, always of the greatest concern to the Church, was not less exhibited in the parish of Han-

Sisters Gregory, Louis, Dominica, Mary Sacred Heart, and Raymond, under the superioress, Mother Gonzaga, opened their respective classes. For lack of room in the school building class-rooms were opened in the convent for the teaching of German and French. This order was maintained until the close of the scholastic year of 1871. The panic years that followed made the existence of the school impossible. But in 1877 resumed their duties and since then have conducted the school under the following superioresses: Mother Genevieve, 1877-79; Mother Philomene, 1879-82; Mother Mathilda,



EWEN, MICHIGAN.

cock, as elsewhere in the young diocese. This lesson so well learned from the Venerable Bishop Baraga, Father Jacker purchased the three lots, 11, 12 and 13, facing Franklin street and abutting the original holdings, with a view of establishing a school. The old building on lot No. 11 was remodeled into a school. Mr. J. B. Looney was the first teacher in this institution. In 1866 two buildings, from lots 12 and 13 were merged into one to be the residence for the Sisters of St. Joseph who were invited to take hold of the school. In September of that year

1882-84; Mother Angelina, 1884-87; Mother Azeline, 1887-88; Mother Elizabeth, 1888-92; Mother Xavier, 1892-94; Mother Cassilda, 1894-98; Mother Columba, 1898-1900; Mother Baptista 1900-04; Mother Ursula, 1904.

The first school burned in February (23) 1884 and the classes were transferred to the basement of St. Patrick's Hall. Early in 1888 Father Otis resumed the building of the church from the water-table up. After enclosing the building and brick-veneering it, he finished the basement and removed thither the classes



where they remained until September 1888 when the new school was ready for use.

St. Patrick's school is one of the largest and best equipped in the diocese. It numbers three hundred and sixty-five pupils. The curriculum embraces a full high school course which has been creditably maintained since 1890.

Old St. Anne's church was in use nearly thirty years. Time made it an old land-mark. It had witnessed the destruction by fire of almost the entire town,

of the Irish national patron, it could be dedicated to his honor. The blessing was performed by Bishop Vertin with the assistance of the pastor, Father Atfield, and the Fathers Langner, Krogulski, Chapuis and Dassylva. To remove any possible danger from fire the old church and with it its twin-building, the house, was torn down in the fall. In their place the present rectory was erected and first occupied on the 16th of August 1891. Two years later—almost to a day—foundations were laid to a new school and hurried to completion so that in February

1894 the Sisters were able to occupy their new quarters and in September following the classes moved to their present rooms.

The congregation of St. Patrick numbers four hundred and fifty families scattered through the city, the Quincy-hill and Ripley. Their sacrificing spirit can best be appreciated by the amounts spent for the church property, besides the annual maintenance: the cost of



CHURCH AND HOUSE, TOWN, MICHIGAN.

on April 11, 1869. On that memorable day nearly everything around it lay in ashes and fifteen years later was again left unscorched by the burning of the school building touching almost its eaves. Spared by the elements it was at last compelled by the hand of man to give place to a new building. Father Atfield, immediately upon his coming to the parish, commenced the interior finishing of the new church. All through the winter of 1888-89 work was vigorously prosecuted so that on March 17, 1889, the festal day

of the church, thirty thousand dollars; school, sixteen thousand dollars; priest's residence, five thousand five hundred dollars; frescoing of the church in 1905, and the pipe organ, five thousand dollars.

The cemetery known as the Catholic cemetery was blessed by Father Eis on June 20, 1875.

#### HANCOCK.

##### ST. JOSEPH'S CHURCH.

The necessity of a new church in place of the old St. Anne's also brought up the

division of the parish. The question touched upon, it soon became apparent that the three predominant nationalities, Irish, German and French, could no longer peaceably dwell under the same roof. But they could peaceably divide their common property. The outgoing party was allotted five thousand dollars. The Germans took their share and went looking for a site which was not so easy to find without going off the main thoroughfare or too far from the center. In those days there were few houses beyond the present site and none on the other side of the railroad track. Mr. Daniel Gloeckner, clerk of the Quincy Mining Company found out that his company owned a triangular piece of land next to the public school property. With his assistance this was secured for a consideration of one thousand dollars and the deed executed in 1885. The building was commenced at once. Under Father Langner, who was still in charge of the old St. Anne's congregation, the corner stone was laid to the new church on June 21, 1885. While the church was being built the French, not numerous enough to build for themselves, decided to cast their lot with the Germans for the simple reason that provision for their language could be easier made in selection of the pastor for the just forming congregation. In October the church was blessed in honor of St. Joseph and the parish started under its own regime. Rev. Charles Langner became its first pastor and held the office from October 18, 1885 to September 20, 1888. He lived in a rented home on corner of Hancock and Menard streets. His successor, Rev. E. Chapuis purchased a residence on Ryan street, in close proximity of the church.

There the pastors continued to live until 1894 when it was sold and the following year the present modern rectory built by Father Keller, who designed it and superintended its construction. It was first occupied on Thanksgiving day 1895.

The priests who have served the parish offer an interesting study. Their varied complex is due to the dual-language used in the church. During the summer



REV. BERNARD EILING, BORN AT LOUISVILLE, KY. JANUARY 9, 1878, ORDAINED BY RT. REV. BISHOP MOELLER AT COLUMBUS, OHIO, JUNE 10, 1903.

months of 1886, probable absence of Father Langner, there are occasional entries of baptisms by Father J. Ignatius Otis, Joseph S. La Boule, Joseph Rainer, Michael Letellier and Don Vento. The list after Father Langner is as follows:

Rev. E. Chapuis from October 13, 1888 to March 21, 1889. Ad interim Revs.

Joseph Zalokar and T. V. Dassylva, April 1889.

Rev. A. Th. Schuettelhofer, from May 5th to August 4, 1889.

Rev. Julius Baron von Gumpenberg, administrator, from August 11, 1889 to February 10, 1890.

Rev. John Kossbiel, from February 10th to April 6, 1890.

Rev. Joseph R. Boissonnault, from April 6, to August 17, 1890 with the assistant, Rev. P. Joseph Hoerber, July 1890.

At this time Bishop Vertin thought that it would be best for the interests of the parish if some religious community took hold of it. He offered it to the Franciscan Fathers who already had two houses in the diocese. First Father Peter Welling, O. F. M. came down from Calumet for a few Sundays until Father Francis S. Schafer, O. F. M. was appointed by the Provincial the first pastor from their Order. The Order held the parish one year, from August 1, 1890 to the latter part of July 1891. There not being enough work for two Fathers they rather gave up the place than to go contrary to their rules of keeping only one priest where no absolute necessity demanded it. Father Francis was assisted during this pastorate first by Father Peter Welling O. F. M. (September 7th to November 9, 1890) and Father Ignatius Welkins, O. F. M. (December 4, 1890 to July 10, 1891.)

Upon the retiring of the Franciscans, Rev. Joseph Hoerber was made pastor, from August 1, 1891 to August 22, 1892. A short time during the summer of 1891, Rev. A. Poulin was assistant.

Rev. F. Sutter from August 28, 1892 to May 13, 1893.

Rev. F. Eis, from May 29, to October 24, 1893.

Rev. A. C. Keller from November 5, 1893 to June 21, 1901—the day of his death. During his illness Father Otto Ziegler, O. F. M. and afterwards Rev. A. Schneider performed duties of assistants.

Rev. A. W. Geers, from June 23, 1901 to March 22, 1907.

Rev. A. Waechter, the present pastor, from March 22, 1907.

The St. Joseph congregation maintains a parochial school since September 1888, opened under the direction of St. Joseph's



ST. JOHN'S IRISH CHURCH, MENOMINEE, MICH.

Sisters. The neat and substantial brick building was erected in Father Langner's time. Many substantial alterations were made by Father Geers for the accommodation of higher grades. The curriculum embraces eight grades and there are five teachers employed at the institution.

The congregation, over three hundred families strong, is composed of German and French, with some sprinkling of other nationalities, particularly Italians and Slavs.



## DOLLAR BAY.

## ST. FRANCIS D' ASSISI CHURCH.

In 1889 the Lake Superior Smelting Works and a copper wire mill was located on the bay. Around these two industries grew up the present prosperous village of Dollar Bay, at first called Clark. Being only four miles from Houghton or Hancock the first Catholic residents attended religious services at either of the two places. Subsequently, as their number increased, Mass was said for their benefit by one of the Hancock priests in the school house. The initiative collection for the building of a church was made by Father Hoeber. Two lots were donated by the Dollar Bay Land & Improvement Company. During the summer of 1892 the church was completed and blessed by Bishop Vertin, on the 6th of November of that year. Present at the dedication were Fathers Atfield, Sutter, Molinari, Marceau, Zalokar and Rev. Joseph Dupasquier who had been made the first pastor, October 30th. A vacancy occurred by December 14th. Fathers Atfield of St. Patrick's Hancock and Joisten of St. Ignatius' Houghton, attended to the wants of the parish until shortly before Christmas when Rev. A. J. Doser became pastor. He took steps towards building the rectory and at the time of his removal from Dollar Bay, December 9, 1894, it was completed. With a few successful fairs his successor was enabled to pay for it, and finish it suitably. Rev. H. Zimmerman remained with the parish from March 16, 1895, to December 10, 1899. He was immediately succeeded by the present pastor, Rev. James Miller.

Finding the parish without debt Father

Miller saw opportunities for desirable improvements. In 1901 he lengthened out the church by thirty feet, furnished three altars, confessional, railing, statuary, stations, and a hot air furnace. Four thousand dollars were expended on these improvements and one thousand upon the house and yard.

One hundred and ten families constitute the parish. They are Irish, French, Slovenian and German.

Gross Point three miles distant, is a mission with forty, mostly Canadian,



ST. JOHN'S SCHOOL, MENOMINEE, MICHIGAN.

families. Mass is said there every other Sunday.

## HUBBELL.

## ST. CAECILIA'S CHURCH.

The town is an outgrowth of the Calumet and Hecla mining interests. Here the company's smelters are located. They were built in 1887 and since then, with the enlargement of this industry, the population drawn to this point, is very considerable. The first houses lined up along the township road for almost two miles compelled the late comers to scatter upon the

sloping hills. To the west of Hubbell village are Tamarack and Osceola mills which have added no inconsiderable contingent to the parish.

Most of the first employes at the smelters came from Lake Linden where the Catholics were accustomed to attend at one of the two churches. This membership was maintained for a couple of years



REV. DENNIS CLEARY, BORN AT FORRESTVILLE, NEAR MARQUETTE, AUGUST 24, 1867, OR, BAINED IN MARQUETTE BY BISHOP VERTIN, JULY 12, 1892.

when tired of the long walks of two miles to church the subject of a new church was reached. On August 24, 1893 Rev. Joseph A. Sauriol was appointed to take care of the new congregation. Mass was first said in the old skating-rink. The site was selected in the heart of the vil-

lage and purchased for fourteen hundred dollars from Dr. Simonson. The corner stone was laid by Bishop Vertin on the 24th of September and on the first day of November Mass was celebrated in the new church. Father Sauriol remained till October 16, 1894 and by the first of November was succeeded by Rev. Raphael Cavicchi under whose administration of five years the congregation materially prospered. On November 5th, 1899, Rev. James Miller received the appointment, but, with the approval of the Ordinary, one month later, exchanged the place with his neighbor of Dollar Bay, the Rev. H. Zimmermann, who is still pastor.

The first two pastors lived in rented homes till Father Cavicchi built the present brick rectory. For several years it looked as though the congregation would have a straggling existence but it quickly rose to prominence. Its pastors understood well how to guide it to prosperity. Not only did the congregation pay for its property of church and house but since 1899, while it may be tedious to mention everything, we may say that the church was frescoed; new altars, light fixtures and many vestments furnished, the house provided with a heating apparatus, and, to meet a popular demand, a twenty thousand dollar school built. Most of the time it is more difficult to maintain the school than to build one. In this parish the free system was adopted from the first. The eight graded institution is in charge of the Sisters of St. Francis of Milwaukee. They opened school September 1903 and the first staff of teachers consisted of Mother M. Gertrud and Sisters Kathryn, Damascene, Roberta, Cordula, Paul, Cassilda, and Luscilla.

## LAKE LINDEN.

## HOLY ROSARY CHURCH.

The crowded condition of St. Joseph's church necessitated a separation, made most feasibly on the lines of nationality. The French, as the strongest of the three, gave their German and Irish co-parishioners four thousand dollars and retained all acquired property. Mr. Joseph Bosch donated, directly ahead of Central street, on the hill, a site for the buildings of the new congregation. Rev. John Henn, who filled the first pastorship was succeeded on May 1st by Rev. A. Th. Schuettelhofer. Under his direction the new rectory and church went up. The latter was dedicated by Bishop Vertin on October 12, 1888 to the honor of the Blessed Virgin under the title of Holy Rosary. The building was of frame constructed two-story-like with a view of opening a school. Two laymen George and Michael Kunkel, brothers, were engaged as teachers, one of whom also filled the position of organist. Father Nobschisch partitioned off the lower story into four rooms and furnished them for school purposes. The Sisters of Notre Dame of Milwaukee were invited to take charge of the school. Three Sisters arrived, Sister M. Redempta, Sister M. Gisella, and Sister M. Orielda. For their accommodation Father Nobschisch had purchased a house in the closest vicinity of the school. Classes commenced on September 1, 1894. In 1896 Sister M. Etienne became superior and in 1903, at the instance of Father Doser, another room was opened, making eight grades in all. Instruction is given in English, but German is taught to pupils of German descent.

After Father Schuettelhofer, who severed his connection with the parish April 28, 1889 the following were pastors:

Rev. Joseph Haas, from May 3, 1889 to August 3, 1890.

Rev. A. W. Geers, from August 20, 1890 to June 11, 1893.

Rev. N. H. Nobschisch from June 18, 1893 to February 13, 1895.

Rev. Joseph E. Neumair, from Febru-



ST. ANNE'S FRENCH CHURCH, MENOMINEE, MICH.  
ary 25, 1895 to June 2, 1896.

Rev. N. H. Nobschisch, second term, from June 6, 1896 to December 3, 1898.

Rev. Joseph E. Neumair, second term, from December 4, 1898 to October 20, 1901.

Rev. John Henn, from October 26th to December 1, 1901.

Rev. Frederick Richter, from December 1, 1901 to July 12, 1903.



Rev. A. J. Doser, from July 17, 1903, to July 7, 1904.

Rev. Henry Reis, the present pastor, from July 18, 1904.

On June 1, 1905 the house and church became a prey of the flames. The congregation found a temporary shelter in the city hall. Steps were immediately made towards rebuilding the church. Opposition against the steep hill was heard from different directions and at a final

fall term of 1905. The priest rents a home for his residence until he is enabled to build one.

The congregation is composed of seventy German, twelve Irish and ten other families of French extraction who have affiliated with the church.

#### LAKE LINDEN.

#### ST. JOSEPH'S CHURCH.

Although some attempt had been made at settling this place in the fifties when the first house was built at the head of the Torch Lake, it was really spurred to growth and organization after the great Calumet and Hecla company located their stamps at this point in 1867. About this time there were only twenty-five Catholic families living at Torch Lake as the town was then called and known by that name until 1882. The post office, established July 23, 1868, was called Linden Lake till gradually, in 1882, it was transposed into Lake Linden which name has since



ST. ANNE'S RECTORY, MENOMINEE, MICH.

meeting of the interested parties, it was agreed to buy a new site available on the main street. Lots 11 and 12 of Block 1, Torch Lake City, were bought for one thousand four hundred dollars from Mr. Jacob Brown. Upon this site a new, modern building arose, a combination of church and school just as the old one was. The church was solemnly dedicated by Bishop Eis on June 24, 1906.

The school which was held in two empty store rooms re-opened with the

been applied to the village. What there was of Catholic inhabitants found employment either at the Calumet and Hecla stamps or with the lumber manufacturing company of Joseph Gregoire. Divine services they all attended at Calumet till later Mass was occasionally celebrated in the public school building and in private houses. To obviate the pressing need of a building for this purpose, Mr. Gregoire commenced building a small church on the site of the present one and when

he was about to inclose the structure Rev. Francis Heliard was appointed pastor. For a time he resided in Calumet with Father Jacker and from there superintended the building of his church. At his request Mr. Gregoire added ten feet to the original design and on the 27th of August 1871 the edifice was dedicated to St. Joseph de Calasant. This initial day was replete with solemnity; Bishop Mrak celebrated Pontifical-Highmass and in the afternoon Pontifical Vespers. Twenty-three persons—children and adults—received first Holy Communion and were confirmed. The first baptism was on June 13, 1871 of Jean Baptiste Edmond Corbeil, and on the same day the first marriage took place: Delphis Thibodeau and Marie Montagne. The first burial was that of Madame Beaudel, on October 5, 1871. She was interred in a cemetery above where the convent now stands, but transferred, June 14, 1874, to the new cemetery, still in use.

After the church was completed Mr. Gregoire interested himself in a rectory. He gave all the required lumber and nine hundred dollars in money towards the building of it. In those days priests' residences were mostly rear-end-additions to the churches. The Lake Linden presbytery was stately, palatial inside and outside, but so only through the munificence of Mr. Gregoire, who, during life would not have it known how much he did for the church or house or later for the con-

vent. Father Heliard was removed from Lake Linden to Menominee, June 15, 1881, and was succeeded by Rev. Peter C. Menard. How rapidly the congregation was growing is well demonstrated by the fact, that, although the church received a liberal addition in 1876 through the liberality of its old patron, Father Menard, at the beginning of his administration, saw himself compelled to remodel the first church. It was more a new church than remodeled one, though the first one was



THE OLD FRENCH SCHOOL IN MENOMINEE.

used in its entirety. On the 5th of November 1882 Bishop Vertin re-dedicated it in honor of St. Joseph, S. B. M. V.—the first patron having been lost sight of.

Education of youth was not neglected. Particular stress was laid on teaching the off-spring of French parents their maternal language. Madame (Adeline Garreau) Pierre Pichette opened a class with seventy pupils in 1881 about where the new Holy Rosary church stands. The following year the attendance increased

to one hundred and thirty-five pupils and new quarters for their accommodation were located on the corner of Calumet and Torch streets. In 1886 the stately school was finished and the Sisters of the Holy Cross from Notre Dame, Indiana, under Mother Euphrasine, took charge of the school. They taught for three years and gave up the institution in 1889. Five lay teachers took their place. In 1893 the Sisters of Jesus and Mary (Montreal, P. Q.) accepted the school but held it

was succeeded in the fall of 1903 by Sister Ambrosia.

Father Menard severed his connection with the parish June 11, 189<sup>93</sup>~~8~~. During his administration he witnessed a phenomenal growth of the congregation, not only among the French but German and Irish as well, so that provision was first made for these two last named nationalities by special assistants and in February 1888 by appointing a pastor for them. This position was first held by Father Henn. The new congregation continued to worship in the French church until October when their own church was completed. Assistants under Father Menard were: Rev. William Wingarter, (February 1885); Rev. Nicholas Reding, (January and February 1886); Rev. J. E. Struif, (December to July 1887); Rev. Joseph Moder, (October 1887 to January 1888). Casual entries are by Revs. Theobald Spetz, C. R. D. D., M. Letellier, C. Duprat, and many others from among the neighboring clergy.



THE SISTERS' HOUSE, FRENCH IN MENOMINEE

only two years, when it was again, for one year, conducted by lay teachers, who, in the fall of 1896 were succeeded by the present teaching community of the Sisters of St. Joseph (Concordia, Kansas). The first band, under Sister Mary Anne, were Sisters: Flavian, Justina, Edward, Martha, Loretta, Evarista, Anastasia, and Germaine. The year after Sisters Marcelina de Margaret and in 1888 Sister Madeline were added to the teaching staff. In 1889 Sister Clara became superior but

Other pastors of St. Joseph's were:

Rev. Michael Letellier, from June 17, 1893 to May 19, 1895.

Rev. F. S. Marceau, from May 30, 1895, to April 18, 1896. Rev. J. A. Sauriol assistant ad interim from November 28, 1895, to May 14, 1896.

Rev. Paul Datin, from May 21, 1896 to February 19, 1897. Rev. M. T. Dugas, C. S. V., ad interim, from February to May 29, 1897.

Rev Edward P. Bordas from May 22,



1897 to September 14, 1905. Assistants, Revs. P. Lebon, O. P., (April 1904 to February 1905) and Rev. Joseph Lamotte, (from July to September 1905.)

Rev. Napoleon Joseph Raymond the present pastor, from September 14, 1905.

During Father Bordas' administration heroic efforts were made to build a new church. In this only partial success has been attained, on account of internal dissensions which hindered the magnificent plan from being carried out. Notwithstanding this the airy and spacious basement has been finished and furnished for the accommodation of the congregation until such time when the work can be prosecuted. So far Portage Entry red sandstone has been used in the construction and the carved facade makes a splendid impression upon the observer. Mass was first celebrated in it on the 26th of January 1902, when, after the usual solemn blessing, it was turned to its present use. The considerable debt of twenty-one

thousand nine hundred dollars has been reduced to twelve thousand dollars by the



REV. ACHILLES POULIN, BORN AT ST. JOACHIM, MONTMORENCY COUNTY, P. Q., JUNE 14, 1861, ORDAINED IN MARQUETTE BY MSGR. VERTIN, JULY 2, 1891.

present pastor, besides material improvements made on the house and convent.

## Chapter XXI.

### CALUMET, RED JACKET AND EAGLE HARBOR.

#### *Calumet.*

#### *Church of the Sacred Heart.*

Had it not been for the discovery of the Calumet and Hecla mines there would be no Calumet today. This tells in a nut-shell the story of the upbuilding of the three villages, Calumet, Red Jacket and Laurium, but more commonly known and spoken of by the people and the press under the name of Calumet. Only locally distinction is made, outside of the civil division, as one would speak of the different sections of a city, otherwise the great complex of buildings scattered over a great area reminds one vividly of a large city viewed from some point of elevation. We will treat its history under its popular name—Calumet.

The Calumet mine was discovered in the month of October 1865. One year later the Hecla was organized and its stock of twenty thousand shares sold at five dollars each to the holders of the Calumet stock. In May 1871 the two companies were consolidated under its present corporate name. Tributary to the parishes of Calumet are the locations of Osceola, Tamarack, Centennial, Wolverine, Allouez, and many other mines in the close neighborhood.

The Sacred Heart parish was organized

by Rev. Edward Jacker. Hopeful to be relieved of the burden of administration by the appointment of the Rt. Rev. Ignatius Mrak to the vacant See of Marquette, Father Jacker visited the new mining camp of Calumet in the early part of October 1868—the first baptism is recorded on the 18th of that month. The locations were not unfamiliar to him. From Hancock out before he went to Marquette in 1866 to assist the aged and feeble Bishop Baraga in the administration of the diocese, he and his assistants made trips to the new mines which were then just being started. Charging the priests of Hancock with its care, he returned to Marquette for the winter, (1868-69) to take up his permanent residence at Calumet after the installation of the new bishop in the spring of 1869. Upon his return he found the bulk of people in Red Jacket where land could be bought out-right from E. J. Hulbert who had disposed of the Red Jacket<sup>1</sup> mine to the Calumet and Hecla. Although offered an elegant site, where the present city hall stands, Father Jacker followed the in-

<sup>1</sup> So called for an Indian chief

ducement held out to him by Capt. John C. Ryan of the then Hecla Company. With his aid he obtained, according to the practice of the company, a lease upon a site and there commenced the building of a frame church 40x90 in size with the customary addition for residence, at a cost of about four thousand dollars. The rectory was built later by Father Brown. The two buildings were put up in keeping with the prospects of the future which was of the brightest hue, and certainly, as we see it today, not misleading. The expansive territory called for Father Jacker's fullest attention, but his activity was no where wanting. In October 1873 his valuable experience and services were needed in St. Ignace whither, at the express desire of Bishop Mrak, he removed, we might say providentially, too, for no one knows if the grave of venerable Marquette would have been discovered by this time or not had it not been for this incidental appointment of Father Jacker to the dual parish of Mackinac and St. Ignace.

In 1870, while Bishop Mrak was at the Vatican Council, Father Jacker was again at Marquette and during this time Calumet parish was looked after by Father Terhorst from January to May and then till September by Father Thiele and one Rev. A. L. David.

The succession of pastors at Sacred Heart is the following:

Rev. Frederick Eis, from October 19, 1873 to October 8, 1874.

Rev. John Brown, from October 10, 1874 to October 24, 1875.

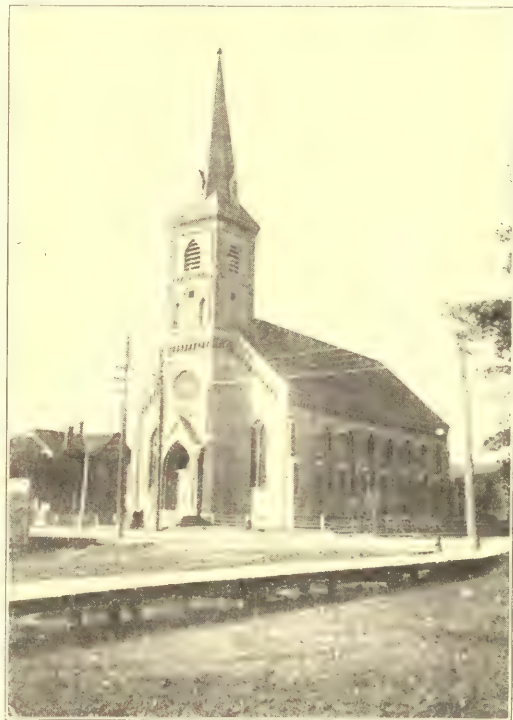
Rev. Fabian Pawlar from January 12, 1875 to August 11, 1878.

Rev. John Burns from August 15, 1878 to March 20, 1880.

Rev. Luke Mozina, from April 11th, to August 10, 1880.

Rev. Peter Menard, from August 13, 1880 to May 29, 1881, with Revs. Joseph Niebling (August and September 1881, and Mathias Orth (November 1880) as assistants.

Rev. Fabian Pawlar, second term, from



THE EPIPHANY (GERMAN) CHURCH, MENOMINEE, MICH.

June 5, 1881 to October 30, 1882 with Rev. J. C. Kenny (June 1881 to July 1882) as assistant.

Rev. John Cebul, from September 1st, to October 30, 1882.

Rev. A. Majerus, from October 15, 1882 to June 10, 1883.

Rev. A. W. Geers from June 17, 1883



to May 14, 1885, with Rev. S. Favre (June and July 1883) and Rev. Aemilius Goch (September 1883) as assistants.

Rev. John Cebul, second term, from June 12, 1885 to September 26, 1886.

Rev. M. Faust, from October 2, 1886 to April 7, 1888.

Rev. Philip J. Erlach, from April 23, 1888 to April 1, 1889, with Rev. Joseph O'Keefe (July to October 1888) as assistants.

Rev. Ignatius Otis from April 7, 1889 to November 30, 1890, with Rev. Joseph Zalokar (May 1889 to August 1890) as assistant for the Slavs.

At this time the Franciscan Fathers of



THE EPIPHANY SCHOOL, SISTER'S HOUSE, AND CHURCH, MENOMINEE.

the Province of St. John the Baptist of Cincinnati accepted the pastorate. The parish was canonically turned over to them *usque ad beneplacitum Stae. Sedis*. Rev. Peter Welling, O. F. M. one of their Fathers residing at Hancock, was sent to Calumet for Sunday December 7, 1890. He remained there alone until August 1891 when Rev. Hilary Hoelscher, O. F. M., was appointed superior of the mission. Since then two Fathers have been stationed at this church.

Rev. Pacific Winterheld, O. F. M., suc-

ceeded Father Hilary, from September 6, 1892 to August 5, 1894.

Rev. Paul Lotz, O. F. M., succeeded as assistant Father Peter, from January 1, 1893 to October 1895.

Rev. Angelus Hafertepi, O. F. M., pastor, from September 23, 1894 to September 10, 1895.

Rev. Peter Welling, O. F. M., pastor, from September 17, 1895 to October 7, 1899.

Rev. Otto Ziegler, O. F. M., assistant, from November 17, 1895 to October 4, 1899.

Rev. Sigismund Pirron, O. F. M., the present pastor, from October 5, 1899.

Rev. Caspar Matz, O. F. M., assistant, from October 5, 1899 to February 25, 1901.

Rev. Julius Henze, O. F. M., assistant, from February 26, 1901 to July 1906 when he was sent as pastor to St. Joseph's church, Escanaba.

Rev. Alban Schneider, O. F. M., from August 1905, the present assistant.

Rev. Simon Griesam, O. F. M., from August 1906 the present assistant.

The greatness of the Sacred Heart parish is the work of all these priests. Each one contributed his share towards its present well-being. If space permitted many an interesting chapter could be written about their individual labors and sacrifices. They all bent their energies on promoting its interests, but none of them, at least of the early ones, had heart enough to prognosticate such magnificent results. Its founder and his immediate successors surely did not think that it would be the parent of five other churches. Until such time that single nationalities felt strong enough to go for themselves only common interest was held in view. In 1880, (November 6th) Father Menard purchased for nine hundred dollars from

the Laurium Mining Company, six lots in Block 9 for a cemetery. In 1887, although two other congregations already then existed, Father Faust planned a common parochial school. With the proceeds of a fair, over two thousand one hundred dollars, he intended to buy twenty lots, but an opposition gained the ear of the Bishop and he was allowed to buy only eight of them and thus his scheme came to naught, for the time being. Twelve lots more would have been more ap-

preciated by his successors than the thousand dollars left in cash. In 1891 when Father Peter, O. F. M., undertook to build a parochial school, only two of those lots, Nos. 6 and 13, of Block 9 were available, and purchased by him for 2,500 dollars. The Catholic school, so fought against in 1887, was sincerely welcomed four years later. On September 14, 1891, the Sisters of Notre Dame opened an eight graded school with an enrollment of three

hundred and seventy-five pupils. The first teachers were: Ven. Sister M. Antonia superior, Sisters M. Clara, M. Lucy, M. Apolonia, M. Kyllena, M. Corine, M. Elphege, and M. Digna. How much the new institution was appreciated best tells the steady increase of the number of pupils. At this writing eight hundred and thirty-two scholars are enrolled. The first building not being large enough to accommodate them all, a second one was erected by Father Sigismund, O. F. M., in 1902 at a

cost of twenty thousand dollars. The high-school, commenced in 1891 was suppressed for financial reasons from 1895 to 1898, but since then well equipped with laboratories, has elicited the highest praise of the best educators of the county. The faculty is represented by sixteen Sisters, under Sister M. Almira, the present superior. The school is conducted on a tuition plan, and although built by the Sacred Heart parish, children of other Catholic parishes are admitted on equal terms.



INTERIOR EPIPHANY CHURCH, MENOMINEE.

In the basement of the new school building are spacious rooms for the Young Men's Catholic Club which has now a membership of two hundred. The rooms are equipped with bowling alleys, pool and billiard tables, a convenient library, gymnasium and bath rooms.

While so much was being done for the youth of the parish the common comforts of a modern church were not lost sight of. In 1897 it was decided by a general meeting to replace the old wooden church,

which was getting to be too small, by an up-to-date structure. Plans, drawn by Architect Picket of Cincinnati, embraced a church, a winter-chapel and the presbytery, all under one roof. The chapel is directly back of the sanctuary and adjoining at right-angles is the rectory. Ground was broken June 14, 1897, and the corner stone laid, by permission of the Ordinary by Father Raphael Hesse, O. F. M., Pro-



REV. JOSEPH L. NEUMAIR, BORN IN MUNICH, BAVARIA, FEBRUARY 13, 1860, ORDAINED IN MARQUETTE BY BISHOP VERTIN, JULY 2, 1891.

vincial, on Sunday, July 18th, 1897. On the 16th of October, 1898, Bishop Vertin, with the assistance of numerous clergy dedicated it to the Sacred Heart, the same as the first church. The contract price of the entire building was thirty-two thousand six hundred dollars, exclusive of the frescoing, windows, altars, pews, heating apparatus, house furniture, etc., which

cost twenty-five thousand dollars more. In 1906 the church received a pipe organ made by W. Schuelke, of Milwaukee, Wis., which including the electric motor cost three thousand eight hundred dollars.

The new church stands directly in front of where the old church stood, and occupies a site of two hundred feet frontage on Rockland street. The site is leased ground from the Calumet and Hecla Mining company.

The erection of this magnificent church is chiefly due to the efforts of Rev. Father Peter Welling, O. F. M., who had been sent for a second time to Calumet. Through his untiring and unselfish energies the building was put up and almost entirely paid for in three years.

The congregation is composed of three hundred and forty families, two hundred and eighty of which are Irish, sixty German, and three Polish.

In the fall of 1906 the congregation decided to build a new home for the Sisters because the one occupied by them since 1891 had become too small. The old one was moved to the rear of the old school and is now used as a kindergarten. The new building is of concrete blocks throughout and contains a beautiful chapel entirely furnished by Mr. and Mrs. Peter Ruppe as a memorial to their son Albert, who died January 31, 1902. One parlor was furnished by Albert Holtenhoff, and the community room by John D. Ryan of Butte City. The total cost of the building was eleven thousand dollars.

#### RED JACKET.

#### ST. ANN'S—FRENCH CHURCH.

The St. Patrick's Society owned at the south end of the main street in Red



Jacket a hall, 33 x 100, two stories high, since 1874. Six years later the society disbanded and offered the property for sale, but when there was no ready buyer it was rented for all kinds of public purposes. In the eighties when the Canadian Catholics belonging to the Sacred Heart Church thought of separating the purchase of this hall suggested itself as the cheapest way of coming to a church. The bargain was closed for three thousand five hundred dollars and after obtaining the lease of the lot on which it stood, corner of Fifth and Scott streets, from the Calumet and Hecla Company, the remodeling was commenced. In the fall of 1883, Rev. Antoine Vermare was sent to look after the French interest and incidentally to fill the vacancy at the Polish church as administrator. In July of the following year, relieved of duty in the Polish church, he took up his residence on Sixth street in close neighborhood of the church, to labor only for the welfare of the French congregation. On August 1, 1886, Bishop Vertin blessed the church to the honor of St. Louis. On November 5, 1889, Father Vermare was succeeded by Rev. S. Marceau, whose first care was to provide a parochial residence, which was built at a cost of four thousand dollars on an adjoining lot fronting on Scott street. On May 25, 1895, Rev. Achilles Poulin became pastor and was succeeded on February 11, 1897, by Rev. Michael Letellier and he in turn on June 1, 1898, by the present incumbent, the Rev. J. R. Boissonault.

By this time—in course of twenty years—the French congregation had increased to three hundred and seventy-five families.

Even two Masses, as is customary throughout the diocese, could not accommodate the parishioners. Instead of enlarging the old building a new church was agreed upon. Plans were drawn by Gilbert, Charleton and Demar and contract signed for twenty-eight thousand three hundred dollars. The old church was moved to a vacant lot and services held there while the building was going on. Excavations were begun in the summer



ST. ADELBERT'S (POLISH) CHURCH, MENOMINEE, MICHIGAN.

of 1900 and on June 16, 1901, it was solemnly dedicated in honor of St. Anne by Bishop Eis, with the assistance of Fathers Atfield, Dupras, Letellier, Bordas, Molinari, Polic, Zimmermann, Miller, Pakiz, Maciarz and the local pastor. The church is built of Portage Entry sand stone. The interior decorations and furnishings are far above what even the exterior would

indicate. The entire cost is forty-three thousand dollars, nearly all paid. In the basement a four-graded school is taught by lay teachers and the average attendance is about one hundred and ten.

RED JACKET.  
POLISH CHURCH.  
ST. ANTHONY OF PADUA.

In 1872 there were only four Polish families and a few single men in Calumet.



REV. JULIUS V. PAPON, BORN IN SILESIA, GERMANY,  
APRIL 7, 1867, ORDAINED BY BISHOP VERTIN  
JULY 2, 1891.

Total strangers among other nationalities they naturally sought their own company. Father Jacker was then pastor at the Sacred Heart and in him they found a great friend and protector. He not only had the Jesuit Father Szulak visit them but he himself made an attempt to learn Polish in which he progressed enough to be able

to read the gospel to them and in case of necessity make himself understood. Several changes came, the Poles keenly felt the loss of their friend, so they decided to call upon Bishop Mrak the first time he stepped into town. And when they did, he said: "I have written for a Polish priest and he will shortly arrive here. I intend to leave him here for the Polish and German Catholics." On the 12th of January, 1875, Rev. Fabian Pawlar arrived and he and Father Brown divided the honors of the pastorate. In October Father Brown was removed and Father Pawlar remained alone in charge of the parish until August 11, 1878. When removed to Houghton he still remained in touch with his countrymen and kept the awakened desire of having a church of their own alive. A committee was benignantly received by Mr. Alexander Agassiz, president of the Calumet and Hecla Mining Company and he gave them two lots on Seventh street and six hundred dollars in cash. With this aid their spirits rose and the church became an accomplished fact. At the end of October Father Pawlar removed again to the Sacred Heart and from there superintended his new church. It was a frame structure 75x41, with the sacristy and the "*traditional few rooms for the priest.*" The church was dedicated to St. Anthony of Padua on the 5th of November, 1882, by Bishop Vertin. On June 24, 1883, Father Pawlar severed his connection with the parish. After a vacancy of three months, Rev. Aemilius Goch became pastor but remained only one month. Rancorous disorders convulsed the whole parish and the Bishop placed it under an administrator of non-Polish nationality. Rev. Father Vermare took hold of it on Decem-

ber 30, 1883, and ruled until the following July 30th, when pre-occupied with his own, the French, congregation he withdrew. Then Rev. W. Wingerter attended to it for a month. Finally, September 20, 1884, a Polish priest, Rev. J. Horbaczewski, was again appointed. He stayed till September 18, 1887. To forestall threatening dissension Bishop Vertin sent a German administrator in the person of Rev. Fidelis Sutter, from November 13, 1887, to April 8, 1888. Although not averse to non-Polish priests the rejoicing was general when in the beginning of May Rev. August Krogulski became pastor. After his departure to Europe, July 6, 1892, these pastors followed:

Rev. Julius Papon, from August 14, 1892, to July 24, 1894.

Rev. W. A. Mlynarczyk, from July 29, 1894, to May 12, 1895.

Rev. A. Krogulski, second term, from June 2, 1895, to August 22, 1897.

Rev. Francis Maciarz, the present pastor, from August 29, 1897.

The rooms in the sacristy were not long considered suitable accommodation for the pastor. In 1889 they built him a neat residence at a cost of one thousand four hundred dollars. And as the congregation was rapidly gaining in membership the enlarging of the church became a necessity. In 1892, Father Papon lengthened it out twenty-five feet to the rear and at the same time built an addition 42 x 22 for the purposes of a Polish school, which has an attendance of eighty pupils and is conducted by two lay teachers. The cost of these additions and repairs was in excess of twelve thousand five hundred dollars. The rebuilt church was blessed by Bishop Vertin, November 27, 1892.

The number of Polish families in Red Jacket and neighborhood has grown from four to the two hundred of today. Notwithstanding the unfortunate dissensions caused by unscrupulous souls the parish has prospered. With faith deeply rooted in their hearts these sturdy sons of old Poland have more than liberally contributed towards the upbuilding of their church, which today stands without an indebtedness.



HOLY TRINITY CHURCH, BIRCH CREEK, MICH.

### RED JACKET. THE SLOVENIAN CHURCH.—ST. JOSEPH.

From 1861, when Joseph Wertin, and soon after him Peter Ruppe, first arrived in Calumet the colony of Slovenians or preferably called Austrians<sup>2</sup> has been on the increase ever since. One by one they augmented their number and found occupation with the world-famed Calumet and Hecla Mining Company. The opening of other mines served as an incentive for

<sup>2</sup> This is a mis-nomer; all foreigners of Slavic descent call themselves Austrians. They may be Austrians as coming from Austria, but they are not Slovenians—people speaking the Slovenian language.



many more to come to this copper region, because they had heard from their countryman "that it is good to be here." In church circles they commenced to assert themselves close in the nineties. Before that time Father Weninger, S. J., did for them what Father Szulak did for the Poles. In May, 1889, in response to their request, Bishop Vertin sent Rev. Joseph Zalokar as their first pastor. He struck his abode with the pastor of the Sacred Heart church and at special hours said

whole length of the lot and on the north side was connected the rectory. On November 18, 1891, in absence of the Ordinary, Bishop Mrak blessed three bells. This was, we believe, the venerable Bishop's last public act.

In the summer of 1892 a change of pastors took place; Rev. Marcus Pakiz succeeded Father Zalokar. The church enjoyed great prosperity and was one of the few, if not the only one, that had money on interest after being lavishly fur-

nished with everything necessary. With pardonable pride did the "Austrians" look upon the sacred edifice, representing, as it stood, their long cherished dreams and their sacrifices. Having so creditably acquitted themselves in the matter that first appertains to the human heart they were just about to make provision for teaching of their language to their offspring when on the Feast of the Immaculate Conception, December 8, 1902, in a few hours the whole building was consumed by fire. Nothing



PRIEST'S RESIDENCE, BERK CREEK, MICHIGAN.

Mass for them and the Croatians who made common cause with the Slovenians. To encourage their undertaking President Agassiz granted them the lease of two lots on corner of Oak and Eighth streets and donated two thousand dollars in cash towards the building fund. On the 29th of September, 1889, the corner stone to the new church was laid by Bishop Vertin and by him dedicated to the honor of St. Joseph on the 9th of November of the same year. The building took in the

was saved, the pastor barely escaped with his life; charitable hands provided him with necessary clothing in that hour of need.

Reduced from prosperity to ashes and rendered homeless the congregation found accommodation in the Italian church. The question of rebuilding was immediately taken up. After the time-honored little wrangling concomitant with the building of a church it was agreed upon to replace the old church by one of solid sandstone.

Contract was awarded to Paul R. Roehm for the sum of forty-six thousand six hundred dollars; which meant the building under roof, but without the interior finish. Mr. Roehm donated six hundred dollars upon completion of his contract, and Mr. Peter Ruppe two hundred dollars. The rest came in in smaller amounts painfully collected by the pastors and their faithful helpers. Just before Lent of 1904 the basement was completed and equipped for holding of services. At this time Father Pakiz was compelled through sickness to leave the field of his indomitable activity. For some months the Franciscan Fathers read Mass for the congregation and when Father Pakiz signified his unwillingness as well as his inability to return, Rev. Luke Klopčic was appointed to the vacancy, April 7, 1904. Since then he has been paying for work done and adding contract upon contract according to the wealth of the treasury. Fifteen thousand dollars more will complete the great church which, when finished, will represent an expenditure of upward of seventy-five thousand dollars. All but the above still needed is paid for.

The art glass windows were donated by the St. Peter's Society 1, (\$700.00); St. Joseph's Society 1, (\$700.00); Mr. Peter Ruppe 1, (\$600.00); Rev. L. Klopčic 1, Joseph Agnich, John Medved and Joseph Gazvoda 1, Vertin Bros. 1, Nicholas Saitz 1, Michael Klobuchar 1, Novomeski Fantje 1, Starotrski Farani 1, Dragatuski Farani 1, Matt Samida and Frank Shimetz 1, St. James Society 1, Married and Single men of the parish 1.

The parish consists of three hundred and fifty Slovenian families and about four hundred of as many individual men,

who are either single or whose families are still in the old country. The Croatians have formed a congregation of their own.

### RED JACKET.

### THE CROATIAN CHURCH.

### THE JOHN THE BAPTIST.

In the fall of 1901 Rev. Joseph Polic was assigned assistant to the St. Joseph



THE OLD CHURCH, STEPHENSON.

church for the Croatian members of the parish. The ever increasing numbers of the two nationalities more than taxed the capacity of the large church so that either a separation of two nationalities or the enlarging of the church had to be considered. The latter was not easy in view of the fact that almost all the available ground was already used, so the separa-

tion was agreed upon and effected in the spring of 1902. The new congregation was placed in charge of Father Polic who immediately took his people to the Italian church where, at a nominal rental, arrangements were made for their accommodation until such time as they would have a church of their own. The kindly interest of the Calumet and Hecla management in their behalf was not lacking. With customary generosity they assigned to them two lots on South street and con-

fall the structure was under roof. The basement was then furnished and the congregation moved into it just in time to make room in the Italian church for their former co-parishioners, the Slovenians, whose church burned down, on December 8th. The church was, at length, dedicated by Bishop Eis on the 21st of June, 1903, to the honor of St. John the Baptist.

Induced through illness Father Polic resigned his pastorate, September 8, 1905.



THE OLD RECTORY, STEPHENSON

tributed five hundred dollars to the building fund.

This was the first chapter in the history of the Croatian parish, the second one is probably not as smooth, naturally so: the further up from the ground the more bumps there are on the log!

Plans for the church were furnished by Messrs. E. Brielmaier and Sons of Milwaukee, Wisconsin, and the contract signed for seventeen thousand dollars. Work was carried on rapidly so that by

fall the structure was under roof. The basement was then furnished and the congregation moved into it just in time to make room in the Italian church for their former co-parishioners, the Slovenians, whose church burned down, on December 8th. The church was, at length, dedicated by Bishop Eis on the 21st of June, 1903, to the honor of St. John the Baptist.

Induced through illness Father Polic resigned his pastorate, September 8, 1905. The Franciscan Fathers held services *ad interim* on Sunday while the pastor of St. Joseph's looked after the spiritual wants until December 5th when the Ordinary made provision for the parish in the person of Rev. Henrico Bontempo, S. J., who remained until May, 1906. On August 14th the present rector, the Rev. Alexander Wollny came to the parish.

The Croatian congregation numbers three hundred and twenty-five fam-

ilies and about two hundred individual men, who are single or have families in their native country.

#### RED JACKET. THE ITALIAN CHURCH. THE ASSUMPTION OF THE BLESSED VIRGIN.

The Italians, like all other nationalities, originally were looked after by the pastors of the Sacred Heart Church. And since other nationalities had made



steps toward erecting their churches in 1893 a move to the same effect was made by the Italians. To further the cause Bishop Vertin sent Rev. Anthony Molinari to Calumet to assist them in the undertaking. Between the 15th of August and December 3rd he succeeded in collecting the neat sum of four thousand dollars. Preparations were being made to build in the next spring when unfortunately a strike broke out among the miners of the C. & H. company in which the Austrians and the Italians participated. In an accident at the Whiting shaft ten men lost their lives; being a Sunday and a feast of the Blessed Virgin the men asked not to be forced to work on that day and being refused they walked out. As a retaliation the company refused to give, there and then, any ground for the intended church. Father Molinari was removed to Eagle Harbor, the project dropped and the money returned to the subscribers. In July (20th), 1895, Rev. Anthony Petillo was sent in order to revive the undertaking, but was unsuccessful and he left April 19, 1896. Relations between the company and her Italian employes became in the meanwhile more amicable and the Italians, like other nationalities, were given the usual support of two thousand dollars in cash and two lots fronting on Portland street. There the Italians erected a church which was blessed by Bishop Vertin on the 12th of October, 1897. Father Molinari returned to the parish on August 10, 1897, and has since then freed entirely the congregation of debt.

About three hundred and fifty Italian families constitute the parish.

### EAGLE HARBOR.

To write the history of Eagle Harbor is to write the history of the county of Keweenaw. Eagle Harbor and Copper Harbor became on account of their natural harbor facilities the door to the Keweenaw county, first comprised in the Houghton county, but on March 11, 1861,



THE PRESENT CHURCH AND RECTORY, STEPHENSON.

set off as an independent county. Copper was known to exist in what is today the Upper Peninsula even to the early Jesuit missionaries. The first exploration was made by an Englishman, Alexander Henry, the survivor of the Pontiac massacre at Mackinac. On May 24, 1820, Governor Cass, under instructions from the Secretary of War, with a considerable party including Henry R. Schoolcraft as

geologist, conducted an expedition. The year after Mr. Schoolcraft published his observations. Nothing practical was reached, however, until 1841, when Dr. Douglass Houghton, state geologist of Michigan after a thorough research made known to the legislature the natural wealth of Upper Michigan. The first search for copper was made under the permits issued by the General Land Office at Washington.



REV. F. X. BARTH, BORN IN WAUPON, WISCONSIN, AUGUST 30, 1870, ORDAINED BY BISHOP DIERER OF NATCHICOCHESS AT LOUVAIN, BELGIUM, JUNE 20, 1895.

An article published in *The Keweenaw Star*, of Eagle Harbor, March 15, 1861, gives the following account of the early settlers of the "Copper Region."

"The Lake Superior Company" held originally several leases of three miles

square, located in the vicinity of Eagle River and Eagle Harbor, covering property now valued at millions of dollars. With the exception of the one commencing at the mouth of Eagle River, their lands were disposed of and works began on the river about one mile from its mouth.

"Mr. Charles H. Gratiot, from the Wisconsin lead mines, had charge of these works in the winter of 1844-5. He was succeeded by Mr. C. C. Douglass, who had been one of Dr. Houghton's assistants, and who has ever since been engaged in mining on the waters of the lake. He has had charge of the Douglass Houghton, of the Quincy, and of the Ohio and the Isle Royal Mining Company's works, on Isle Royal and on Portage Lake.

"Mr. John Hays, then of Pittsburg and since of Cleveland, conducted the works of the Pittsburg and Boston Company, at Copper Harbor, in 1844, working the black oxide vein in the conglomerate. The point where the lighthouse now stands is named Hay's point, their first works being there.

"When this company having abandoned the oxide vein, and transferred their force to the Cliff-mine, on the West fork of Eagle River, Mr. Hays and Mr. Pettir, of Ohio, took charge of their works.

"The Isle Royal Mining Company had like the Superior Company, leases of large tracts, and their explorations were conducted by Mr. Cyrus Mendenhall, who had been on the lake several years, engaged in trade with the Indians. His field of operations embraced points somewhat distant from each other. The company had works three miles east of Copper Harbor, others among the Porcupine

Mountains, one on the waters of the Ontonagon, and a fourth on Isle Royal. To look to concerns thus scattered, with only birch canoes for vessels, and half-breeds and Indians for motive power, certainly required activity and energy of the highest order.

"I give Mr. M.'s description of the entry of the first vessel into Copper Harbor, as a piece of local history:

"Copper Harbor, Nov. 13, 1845.

"Dear Sir—In reply to your inquiries respecting of the first use made of the harbor I have to inform you that no vessel is known to have entered it prior to May 24th, 1842. At least, it is certain that no American vessel had been in before that period. On that day, the schooner Algonquin, belonging to the

"Cleveland Northern Lake Company," James Smithwick, master, cast her anchor in the harbor opposite the spot now occupied by the Mineral Agency. There were on board at the time, as passengers, Daniel P. Buchnell, Esq., the then Indian sub-agent at La Pointe, Mr. Asa Fowls, a cooper, just out of the coy.'s employment at La Pointe, his wife and her sister, Miss Stella Johnston, of the Sault Ste. Marie, and myself;—there were also Simon Sayer and Quatosh, (a half-breed and a Chippewa Indian) together with Sayer's wife, whom we were bringing

to the harbor for the purpose of ascertaining the value of the vicinity as a fishery.

"The Algonquin, laden with fish taken at Isle Royal, had sailed from Rock Harbor, on that Island, at six o'clock the same morning; the wind becoming heavy from the westward, we made rapid way, and not knowing the exact position of Copper Harbor, we kept well to the windward, and by 1 P. M. had made in as close to the shore as we dare, near Agate Harbor, nine miles to the west. As we ran eastward,



CEDAR RIVER.

looking for Copper Harbor, the forbidding appearance of the rock-bound coast, upon which the seas were breaking half-mast high, rendered the prospect of entering an unknown and narrow opening in the rocks rather appalling. I had, however, been furnished with a copy of the survey of the harbor by S. W. Higgins, made under the direction of Dr. Houghton, in 1840, and having perfect confidence in its accuracy, when, by comparison with the coast before us, we were satisfied the vessel was opposite the place sought, we stood boldly in between the



breakers to the west of the middle rocks. The moment we were through the reef, the harbor opened out on each hand as by enchantment. Turning to its western arm, we beat to our anchorage, where, at half-past two o'clock, P. M., we dropped anchor in three fathom's water. The smooth surface of the water inside contrasted very agreeably with the wild scene just outside the narrow barrier we had passed,



SACRED HEART CHURCH, CEDAR RIVER, MICHIGAN.

and we were delighted to find so safe and commodious a retreat on that portion of coast which had ever before been looked upon with dread by the hardiest sailor, and which, in passing through the Lake he had always taken good care to give a wide berth.

"The wind veering to the northward, we were detained the following day—dur-

ing which Mr. Buchnell and myself were eagerly exploring the neighborhood. We ascended the mountain to the westward of Houghton Lake, examined the copper vein on Hays' Point, and together with Capt. S. made further soundings in the entrance of the harbor.

"Leaving salt, barrels, boat and fishing tackle, with Sayers and Quatosh, we towed the vessels out of the harbor on the morning of the 26th and sailed for the Sault.

"In September following the Algonquin again came in for the men and the products of their fishery. The success had been but limited—having put up only thirty barrels of trout and siscowit.—When I left them I had furnished them with potatoes, corn, beans, and other seed, with directions to plant but they reported that they could find no ground which in their opinion offered any encouragement, and that they had therefore omitted planting.

"During the month of May, 1843, the Algonquin entered Copper Harbor with the first mineral adventures. The party consisted of Colonel White, of Kentucky, Capt. Sage, of Mineral Point, and two other gentlemen, together with a Mr. McCauslin, of Wisconsin, going to the Ontonagon river.

"Again on the 18th of June, of the same year, she brought in General Cunningham, the Mineral Agent just appointed by the War Department, together with Messrs. Bernard and Mendelbaum, of St. Louis, Mr. Raymond of New York, Mr. Carns of Georgia, Mr. E. Taylor, now of Agate Harbor, and Mr. J. Aldred of Detroit, and a large number of other gentlemen and miners from different sections of the union, to examine the country in ref-

erence to its mineral resources.

"During the remainder of the summer the same vessel made frequent calls at "The Harbor," and also several times entered the Ontonagon river, which, up to the present time, I believe, has received no other vessel, but which is a good harbor, furnishing at all times seven feet of water and over, and needing only a beacon light.

"In May, 1844, the brig, John Jacob Astor, Capt. Benjamin A. Stanard, carrying troops and munitions for Fort Wilkins, was the next vessel to enter Copper Harbor—since which time it has been one of "the haunts of busy men," and ceased to be a locus incognitus.

"Very respectfully yours,  
"CYRUS MENDENHALL."

"Col. D. R. McNair,,"

"U. S. Mineral Agent,  
Fort Wilkins."

"Among the scientific gentlemen who first succeeded Dr. Houghton of the State survey in the examination of the country, was Dr. John Locke, of Cincinnati, formerly of the Ohio Geological Corps, who partially explored Isle Royale in 1843.—In 1844 the Hon. David Henshaw, of Boston, induced Dr. Charles T. Jackson, of that city, to examine parts of Point Keeweenaw, with a view to practical mining, accompanied by Mr. J. D. Whitney.

"Dr. Jackson returned in 1845 in the capacity of an analytical chemist and as the mining engineer of the works at Eagle River. During this year the influx of

geologists, mining engineers, explorers, agents and mining captains, was such that the pioneers were absorbed in the general mass.

"I then met Professor Mather and Col. Foster, of Ohio, Professor Sheppard, of New Haven, Dr. Charles F. Speicker, of New York, Prof. Hall, and numerous other gentlemen of reputation traversing the forests of the South Shore in the employ of mining companies.

"Neither should those hardy and persevering men be forgotten who ran the



CHURCH AND HOUSE, NADEAU, MICHIGAN.

first surveyed lines of the Upper Peninsula.

"Among them no one has traversed as many miles as that veteran surveyor and mathematician, Mr. William A. Burt, of Mt. Vernon, Michigan. He had contracts with the surveyor-general for running township lines in the Upper Peninsula from year to year, until he had measured and marked into blocks of six miles square all the country north of the fourth correction line, in the State of Michigan. Through all the difficulties of this under-

taking, his work was performed with such fidelity and despatch that the office never lost confidence in his honesty, and never had occasion to correct his work. His two sons, William and John, were partners in these and other surveying contracts.

"Judge Burt has also executed surveys for the government in Wisconsin, Iowa, and the Lower Peninsula. He is the in-



REV. FREDERICK SPERLEIN, BORN AT KLEINBUCHFELD, UPPER FRANCONIA, GERMANY, MARCH 10, 1868, ORDAINED BY BISHOP VERTIN AT MARQUETTE, MICHIGAN, JULY 2, 1892.

ventor of the solar compass, an instrument which is independent of the magnetic needle, and without which the public lands in the copper and iron regions could not have been surveyed by compass.

"In 1844, Dr. Houghton obtained from the government a contract for the survey of the unsurveyed parts of the Upper Peninsula, which was to embrace in addition to the linear survey into townships and

sections, a complete geological examination. The plan was an admirable one, worthy the genius who devised it and commenced its execution. It gave to the work a character of strict accuracy and completeness, which can be attained in no other way—Dr. Houghton gave the linear survey to Mr. Burt, who was required (and who was capable of doing so) to make an examination of the rocks, and to bring in specimens as often as once in each mile.

"The iron region of Carp river, and part of Point Keweenaw, was surveyed in 1844, and the masses of iron ore discovered noted on the maps. Mr. S. W. Hill, who had in 1841 acted as surveyor to Capt. Cramis' expedition along the boundary line between Michigan and Wisconsin was also employed by Dr. Houghton and Mr. Burt. Mr. Hill has remained in the country since that time either in connection with the geological surveys or as a mining engineer. By ten years of active examination in all parts of the mineral region he has acquired a high practical knowledge of its deposits.

"Dr. Houghton's fate is well known. He was cut off in the midst of his great enterprise, not being spared to witness the truth of his predictions in regard to the mineral value of this region. His name has been happily fixed to its soil forever, not only by the labors he performed, and by the county which bears it, but in a more impressive manner by the dome of Mount Houghton, which strikes the eye of the mariner from the central parts of the lake.

"It is to me a source of the greatest pleasure thus to have an opportunity to



touch briefly upon some of the meritorious men who first penetrated these forbidding solitudes to assist in developing the riches that were hidden there. I have seen them in their soiled and tattered garments pursuing their daily journey for months together, through forests apparently impassable. It was an occupation that required bodily endurance, perseverance, and tact. Amid swamps, precipices, and rivers, there was but one motto and but one thought, which said 'Onward,' 'Onward.'

"The subordinates whom it was necessary to employ, the axemen, chainmen, voyageurs and packers were of the same stamp as their employers, or they could not have executed their work.

"In the eyes of a stranger, and especially an exquisite, these rough companies, carrying every one something bound to his back, master as well as man, would not have presented anything heroic, but intelligence, science, worth and energy were all conspicuously there.

"Those who are succeeding them, and who are enjoying the benefits of their enterprise, should never forget the pioneers. I never examine a corner post, or a witness tree, the figures and marks of which in the depths of the forests are growing dim by time without a feeling of respect for the man who first passed that way with his chain and compass. By that act civilized beings took possession of the soil, and savages resigned it."

Another quite interesting communica-

tion to the Detroit paper throws a side light upon the early history of Keweenaw. The signer of the article describes the First Trip by Steam upon Lake Superior:

"To the Editor of the Post and Tribune.

"I noticed a communication from your Marquette correspondent sometime ago, in which he referred to the old hulk of the steamer Julia Palmer, now lying at

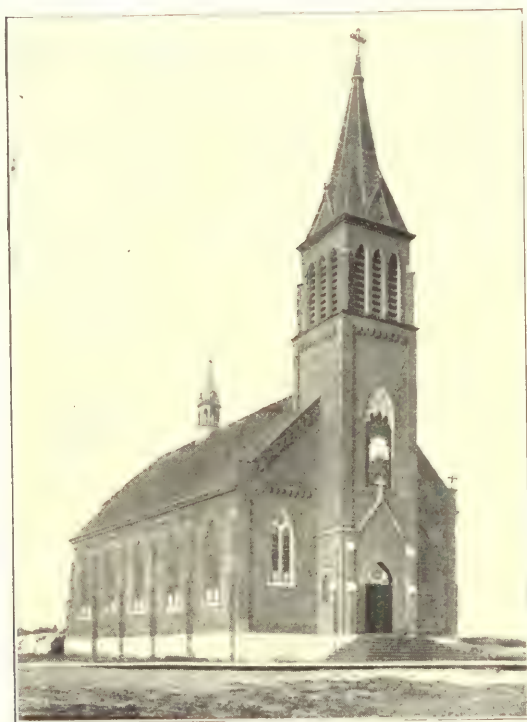


PRIEST'S RESIDENCE, SPALDING, AND THE SITE OF THE OLD CHURCH JUST TORN DOWN.

that place, and made the remark that she was the first steamer that ever plowed Lake Superior, which is an error, and he has been misinformed. I have waited thus long to see it corrected, but I don't think it has met the eye of the other survivors of that trip (if there are any left). Therefore, before I, too, pass away, and while my memory yet serves me, I will correct the statement and give a short history of that memorable first trip by steam on Lake Superior.

My memory carries me back to the

spring of 1845, or more than one-third of a century, and I have a vivid recollection of standing on Dorr & Webb's dock in Detroit early in that spring, watching the process of transforming a little tub of a sloop, of about fifteen tons, into a fore-and-after called the Ocean. Said sloop had a history, she having capsized once or twice and drowned part of her crew. They thought they could disguise her so



THE PRESENT CHURCH OF SPALDING.

as to get a crew to man her. My funds being rather low I determined to ship if I could, and ship I did. We took in a cargo of fish for Sandusky and Milan, Ohio, and in due time sailed for those ports, and returned without any serious mishaps. We then received orders to fit up for Lake Superior, which we accordingly did, but I being slightly indisposed

when we got ready, I could not proceed with the vessel, which sailed without me.

Some time in June I think, the same firm that owned the Ocean bought and fitted up the topsail schooner Merchant of about seventy five tons, Capt. John Watson, for the same trade, i. e., Lake Superior, and I being determined to visit that famous lake shipped on her, with the understanding that I might join my own ship (the Ocean) at the Sault if I felt so disposed. In due time we took on board all the necessary materials for taking both vessels over the rapids, i. e., the Ocean and Merchant, and reached the Sault, where we found the Ocean waiting for us. We fell to and jerked her over in short meter, and then tackled the larger one, the Merchant. They were both taken over on rollers the same as buildings are sometimes moved. When we had the Merchant about half way across, word came that a steamer had just arrived from Chicago, with all the rigging on board, to be taken over the rapids. A few days after a misunderstanding arose among the crew of the Merchant, and a part of them quit and left her. Hearing that they were in want of a porter on board the newly arrived steamer Independence, then lying at McKnight's dock getting ready to be hauled over, I applied and got the berth of porter and immediately began my duties as such. Everything being in readiness, the ship was hauled out of water, and began its transit across the neck of land forming the rapids. In the meantime I was promoted to head waiter in the cabin. No mishaps occurring, the process of hauling progressed slowly but surely, and in about seven weeks we were again launched in the river at the head of the

falls. In the meantime the schooner Napoleon of about one hundred and fifty tons was being put together (her whole works had been got out and shipped there ready) and she was launched a short time before the Independence, and so was the Merchant, she having stuck in the process of launching, which caused considerable delay. By this time it had got to be quite late in the fall and it began to be feared that we would not be able to make the trip before we were frozen in. On the strength of this the steward and cook, both belonging in Philadelphia, quit and went home. I was then left alone to do the cooking and see to the cabin, for two or three days. We then found a cook and everything went lovely again, and I had to fill the place of steward and waiter for the balance of the trip. In due time we got a mixed cargo and were ready to sail for up the lakes, but we didn't just then. The passengers came on board and among them was a family named Spencer with a very sick child, who lingered a day or two and died, on whose account we delayed sailing until after the burial. We again got ready and this time sailed with a crew of fourteen all told, composed of the following, as near as I can recollect them: Albert Averill, captain; Samuel Moody, chief mate; Thomas Richie, chief engineer; Rufus Durham, assistant engineer; Capt. Stannard, pilot; myself as steward, and Stafford (forget given name) as cook, two firemen and six deck hands of mixed nationality, comprised of Greek, Scotch, Irish, Yankee and English. Only one of these I remember by name, a little Englishman, James Bendrey, who afterwards became well known on the lakes. I do not remember how many passengers

we had, but distinctly remember that C. C. Douglass was one of them. He was then in charge of the Cliff mine at Eagle River, the only one of them that was then being worked to amount to anything, and also the Spencer family, in the employ of Mr. Douglass.

"As was before stated, we steamed up the lake, and the first place we touched at



REV. FREDERICK GLASER, BORN AT KARLSRUHE, BADEN, JUNE 14, 1870, ORDAINED BY BISHOP VERTIN, MARQUETTE, MICHIGAN, AUGUST 12, 1896.

was Copper Harbor or Fort Wilkins (no such place as Marquette then being thought of), where we found a small garrison and two or three log huts. The next in order was Eagle Harbor, where there were a few prospectors, and then on to Eagle River, where we discharged the



most of our cargo, but before we could throw off some fifty kegs of powder the wind raised from the northwest, and kicked up such a sea that we had to weigh anchor and leave. We shaped our course for Lapoint but made poor headway, the wind being almost ahead. We, however, persevered till we got within sight of the Apostle islands, when the wind freshened into a gale and we had to turn about and run before it and make for the lee of Keeweenaw Point, the nearest harbor that we dared enter with safety. In the meantime the sea got running so high that it tossed



CHURCH OF THE IMMACULATE CONCEPTION, HERMANSVILLE, MICHIGAN.

our little steamer like a shell and rolled so heavy that the stoves broke loose from their moorings and tumbled all over the cabin, scattering fire all over the floor. When it is remembered that it was not generally known among the passengers and crew that we had fifty kegs of powder aboard it made rather lively work for us straightening things up.

"We succeeded in reaching our objective point in safety, where we cast anchor and laid by for three or four days waiting for weather, repairing and laying in a

stock of wood, which we had to chop and take off in our yawlboat—rather slow but sure work. We again set sail, and this time having favorable weather we succeeded in reaching Eagle River, where we bid good-bye to our dangerous cargo (powder), and where some of us strolled up to the Cliff mine and there saw the first stamp mill (rather a primitive one) in operation in that now famous region. Returning on board we again steamed up the lake to Lapoint, our final destination (no such a place as Ontonagon then being thought of), which we reached in safety and gave the natives a dreadful scare with the appearance of our craft and the noise of our steam whistle.

"Our trip up the lake being so accomplished, we started on our return to the Sault, which we reached in safety. The season being now far advanced, we immediately proceeded to dismantle the steamer and laid her up for the winter, in company with the following named crafts, which then constituted the available fleet of that greatest of all great lakes: the Ocean about fifteen tons, the Chippewa about twenty tons, the Algonquin about thirty tons, the Swallow about forty tons, the Merchant about seventy-five tons, the Napoleon about one hundred fifty tons, and the Independence about three hundred sixty-five tons, the first steamer that ever plowed Lake Superior. Thus ended that memorable first trip by steam to the mining regions. We found below the falls the steamer Baltimore, which was either hauled over in the winter or early spring. The Napoleon was also fitted up the next summer with engines.

"So you see that the Julia Palmer was not the first nor second, and I doubt the

third, steamer on Lake Superior. We were fortunate to find a small topsail schooner, the very last of the season, on which the most of us took passage for Detroit and civilization.

LEWIS MARVILL,

Parkville, St. Joe County, Michigan."

The first priest to visit Keweenaw was Father Baraga. He was then in charge of the mission known today as Assinins. Roving Indians continually narrated of the doing of the "Kitchimo Komanag"<sup>3</sup> so that Father Baraga decided to investigate for himself. On the 11th of January 1847 he took up the Indian trail by way of the Entry and arrived the same day at Eagle River. To his great amazement he found "civilization" amidst of the wilderness. Without much difficulty he located some Catholics. From this time dated his acquaintance with John Kerry in whose house he said Mass for the first time for the Whites this side of the Sault.<sup>4</sup> Later when Mr. Kerry built a new home in the village of Eagle River, Baraga, as priest and bishop, not only stopped at his place, but, as long as there was no church at the Cliff, said Mass there. In May of the same year Father Baraga made a second trip to Keweenaw. This time it became clear to him that only another burden has been added to the difficult charge of a long list of missions he was wont to visit. While he welcomed the hardy miners, the harbingers of a new era for this country, he regretfully saw how the peaceful solitude of the Indian, he loved so well, was tapped forever. Known, respected, and welcomed in every home in the great mining camps, Protestant or Catholic, he

wished to shut out from himself this light of civilization and to withdraw to his Indians on the Bay of L'Anse where the song of the hammer and drill was yet unheard. Unsuccessful in his attempt to obtain a priest from the Bishop of Detroit for the Whites in Keweenaw he was compelled to visit the mines himself. After establishing a regular route among the



REV. JOSEPH F. DITTMAN, BORN AT DORLAR, WESTPHALIA, OCTOBER 11, 1871, ORDAINED AT TORONTO BY ARCHBISHOP O'CONNER, FOR THE DIOCESE OF MARQUETTE, MICHIGAN, MAR. 19, 1904.

numerous mines from Copper Harbor to the Cliff he visited them regularly twice a year and as often as he was called in case of necessity. This service he kept up until 1853 when he became bishop. On the 21st of October 1854, he ordained Rev. H. L. Thiele and sent him to Eagle Harbor.

The first pastor was not bedded on

<sup>3</sup> Big-Knives *i. e.* Americans.

<sup>4</sup> Cf. Vol. I, p. 83.

roses. He had no house or church of his own. The village was yet small but offered best advantages for the attending of the large mission territory and he decided to build his church at Eagle Harbor much to the disappointment of other locations, particularly of Eagle River, which vied for the honor. Lot 166 of Block 22 was purchased for one hundred dollars from Dennis Dugan, and Nick Grasser set to the task of building the church. Before the winter set in it was enclosed and

Mass in private houses; in Eagle River Mass was said from time to time in John Kerry's house and at the Cliff every third Sunday in the month services were held in the school building. In 1858 The North American Company of Detroit donated one acre of ground and Nicholas Grasser was given contract to build a church for 1,860 dollars, almost the same as that in Eagle Harbor. Among the donations was a hundred dollars from Thomas M. Howe, president of the company.



CHURCH AND HOUSE, VULCAN.

ready for service. Like all the churches of those days it was a combination of church and house. Usually a portion of the main building was partitioned off into rooms. Such was the church at Eagle Harbor. It was dedicated to the Most Holy Redeemer. Anton Grewe of Eagle River gave sixty-five dollars for the bell, and was to have in return one Mass annually for his mother, himself and wife.

From Eagle Harbor the priest visited occasionally Copper Harbor and said

After the dedication of St. Mary's at the Cliff Mine services were held alternately, every second Sunday, at Eagle Harbor and Clifton.

The list of pastors:

Rev. H. L. Thiele from October 25, 1854 to October 7, 1862. During his absence Father Jacker attended to the mission from L'Anse, from November 1856 to July 1857 and Father Andolschek from April to September 1861.

Rev. N. J. Konnen from October 5th to November 5, 1862.

Rev. P. M. Flannigan from November 4, 1862 to August 24, 1863.

Rev. John Broun, from October 4, 1863 to June 24, 1866.

Rev. John Burns July 19, 1866, to August 15, 1871. Father Jacker, ad interim, for two months.

Rev. A. O. Pelisson, from November 19, 1871 to April 29, 1872.

Rev. Luke Mozina, from June 9, 1872 to July 20, 1877.



Rev. A. Paganini from August 1, 1877 to October 29, 1879.

Rev. Andrew Andolschek, from November 16, 1879 till his death, June 23, 1882.

Rev. Charles Dries, from July 20th to October 21, 1882.

Rev. W. Dwyer from November 13, 1882 to October 14, 1883.

Rev. M. Orth, from November 4, 1883 to June 8, 1884.

Rev. Edward Jacker from July 20, 1884 to May 16, 1886.

Rev. Philip Kummert from May to November 1886.

Rev. D. Vento from February to July 1887.

Rev. John Henn, from October 10, 1887 to February 23, 1888.

Rev. C. F. Schelhammer from July 13, 1889 to September 3, 1890. During a vacancy, in April, May and June 1890, Rev. Joseph Zalokar.

Rev. Michael Weis, from September 24th to October 12, 1890.

Rev. Andrew Henderson (O. S. F.) from November 2, 1890 to May 18, 1891.

Rev. N. H. Nosbisch, from August 12, 1891 to October 23, 1892

Rev. A. Molinari, from December 12, 1892 to September 24, 1893.

Rev. A. Mlynarczyk from December 1, 1893 to February 4, 1895.

From this time only occasional visits were paid by Rev. Angelus, O. S. F. in April 1895; Father Paul, O. S. F. in July (1895), Father Pakiz from the Austrian church in Calumet, Rev. A. Hodnik, Calumet, and by Father Sauriol from South Lake Linden (from December 8, 1895

to February 11, 1896) Father Otto, O. S. F. (June 8, 1896 to March 29, 1898); Father Peter O. S. F., March 1898.

In August 1898, Rev. W. H. Shea was appointed regular pastor, but remained only to November 5th. In the spring of 1899 the mission was visited by Father Otto O. S. F. and in October (9th) Rev. A. Smietana came as regular pastor. He stayed till his recall to his native diocese



REV. RAPHAEL CAVICCHI, BORN AT CANTO, ITALY, APRIL 16, 1856, ORDAINED IN BOLOGNA, ITALY, BY CARDINAL PAROCCHI, DIED JULY 11, 1900, AT VULCAN, AND IS BURIED IN NORWAY.

Kansas City, February 26, 1902. Then followed Joseph Wuest from May 25, to December 28, 1902; Rev. W. B. Stahl from February 10th to June 7, 1903 and Rev. A. Deschamps, from August 30, 1903 to June 12, 1904, closed the ranks of regular pastors. Since then it is attended by Franciscan Fathers from Calumet.

Father Alban Schneider, O. S. F., is at present detailed to look after the missions in Keweenaw county including Mohawk Mine, which is the most prosperous of them and is likely to become the seat of a parish.

These changes in themselves tell the story of Keweenaw—from prosperity to absolute inactivity. Where there was once a ceaseless puff of the steam engines heard, there is today a dead stillness. A thousand homes, whole villages, once the



REV. JOHN STENGLEIN, BORN AT WURZBURG, GERMANY, FEBRUARY 16, 1877, ORDAINED AT ROME BY CARDINAL RESPIGHI, DECEMBER, 17, 1904.

scene of liveliest activity are today deserted and undergoing a quiet decay. Here and there only curls the smoke above a home indicative of the life within. It will not always be so! If we wrote this page ten years hence we would have another story to tell. The mineral wealth is only waiting to be extracted by modern mining methods from the bosom of

the earth and then new life shall pour itself out over the now waste Keweenaw.

In the summer of 1863 Father Flannigan built a church at the Delaware. The ground was donated by the Company on the lower side of the creek, in the so-called Hilltown, nicknamed, for its many saloon brawls and fights, "hell-town." Although the services were held in it immediately after its completion it remained un-dedicated for almost seven years but in the seventies was named for St. Joseph. With the closing of the mines the church also came out of use and vandals have, of late years, wrecked it almost beyond repair.

The principal locations in Keweenaw are Copper Harbor, Eagle River, Copper Falls, Phoenix, Cliff, Central and Delaware; some of these are a good many miles away from Eagle Harbor where the priest resided. To lessen the hardships of travel Bishop Baraga appointed in the summer of 1865 Rev. Mathias Orth to the St. Mary's Church at the Cliff, but the experiment proved less beneficial than it was intended and was abandoned the following year. Since then the once promising mines became idle one by one and their locations depopulated. Even one priest finds ample time to tarry away in looking up isolated families.

In 1899 the Phoenix Consolidated Copper Company was formed from what used to be the old Phoenix, St. Clair and the Garden City and bid fair to develop a producing mine. To provide for the men employed there a place of worship, Father Smietana moved the old Cliff church to Phoenix and re-erected it upon a site given by the company. After five

years this company, too, suspended operations and the expenses of re-building the church are outlasting its benefit.

The Central also has a church, but with a most pathetic record. Some thirty years the company permitted to the Catholics the use of a building which burned down in 1903. Then they obtained permission to use an empty house almost

ground, about three feet from the rear to the front. Mr. Peter Schuler has acted all these years as the custodian of the church property and under his roof the priest has always found un-feigned hospitality.

In Keweenaw there are two cemeteries, one at the Cliff and the other one at Eagle Harbor. The site for the latter, about



VIEW OF NORWAY, MICHIGAN.

directly opposite to where the old church stood. With few alterations it was made to suit the purpose. An altar was brought from the old Cliff church. On the 9th of October 1904 a stiff gale blew the building off its open props without doing, however, any other damage than that the floor includes, according to the lay of the

five acres in all, was conveyed to Bishop Mrak by the Township of Eagle Harbor.

The little rectory at Eagle Harbor built by Father Jacker and substantially improved upon by Father Nosbisch awaits in its loneliness the time when it shall be again occupied by a permanent pastor to Keweenaw.



## Chapter XXII.

### ONTONAGON, ROCKLAND, GREENLAND AND MASS CITY.

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#### ONTONAGON.

The land where the village now stands was pre-empted in 1843 by James K. Paul, a generous, open-hearted Virginian, who came to these regions in the beginning of May of that year. In 1844 the United States Government opened a Mineral Agency which gave an impetus to settlements, particularly after the survey of Ontonagon County which was commenced in 1845 and completed in 1849. Father Baraga, then stationed at L'Anse, the present Assinins, periodically visited the place. Catholic population must have been sparse because no attempts were made to build a church until 1853 when on the 11th of January of that year Father Baraga received a donation of two lots from James K. Paul for church purposes. Being nominated Bishop, Baraga was absent from his missions from September 1853 till August 1854. On his return he brought with him four priests, one of them, the Rev. Lawrence Dunne, was immediately appointed to Ontonagon as the first stationary priest. On September 4th the Bishop himself arrived in Ontonagon to make arrangements for the building of the church. Finding his lots,

4 and 5 of Block 52 adjoining the Episcopal property, he purchased from the Wardens and Vestry-men of the church of the Ascension, three lots, numbers 1, 2 and 3 for a consideration of two hundred and seventy-five dollars. The Bishop celebrated Mass in a private school room which was also used as a Methodist church. On the 10th of September he administered for the first time in Ontonagon, the sacrament of Confirmation, to twenty persons. The building of a frame church, 30x81, was commenced under the supervision of Father Dunne; the cost, two thousand five hundred dollars, Bishop Baraga defrayed mostly from the funds contributed by the Leopoldine Society. It was dedicated to St. Patrick, but unfortunately Bishop Baraga mentions nothing about it in his diary nor is there anything reliable obtainable from the survivors of those days of whom there are but few.

In the rear of the church, rooms were partitioned off for the pastor, but the extensive territory of his mission gave him little time to think of home comfort, for this reason only the scantiest furniture was installed. There were over eight

hundred Catholics scattered throughout the country; only few made their home in the village, the great majority lived at the locations of mines in which they were employed. At the time Father Dunne came to the Ontonagon district there were working the Minnesota Mine, the Axtec, the National, the Ridge, the Rockland, the Douglass-Houghton, the Algonquin, the Norwich, and many others.

The mining industries fanned Ontonagon, their base of supplies, into a brisk enterprising town. The best example of this enterprising spirit is the fact that the citizens not satisfied with an ordinary hotel formed a stock company to build a second one, the Bigalow House, five stories high, eighty feet front, by one hundred and ten feet deep, a frame structure with stone basements at the cost of twenty-two thousand dollars. In proportion to the strength of the town Catholic population increased so that Bishop Baraga thought

best to send a second priest into the district. Father Dunne was able to take care of the Canadians being perfectly conversant with the French language, but could do little for the Germans of whom there were many in the county. Father Martin Fox, a native of Germany, was sent on the 24th of September 1855, the day after his ordination to fill this want. He commenced his duties with his first Mass. At first he remained in Ontonagon with Father Dunne, attending to the

out-lying missions, finding, however, the travelling to and from Ontonagon tedious, and often inconvenient, he decided, with the sanction of the Bishop, to locate at the Minnesota Mine, a place nearer within call from the other mines. Accordingly he built himself a small shanty alongside the chapel which Bishop Baraga had caused to be put up in 1851 and removed to Rockland.

Father Dunne, left to himself, strove to promote the welfare of his congrega-



VIEW OF CHURCH AND HOUSE BEFORE REPAIRS, NORWAY.

tion. Particularly he felt the want of a school. The public or district school was in a disorganized condition, and the two private schools poorly met the aims of Catholic education. To find relief in this matter Father Dunne had his brother open a school in the sacristy of the church. This school lasted for two scholastic years and in 1857 was discontinued. A year later Father Dunne, too, laid down his pastorate to resume similar duties in the state of Illinois. After Father Dunne,

Rev. Patrick Venantius Moyce came to Ontonagon on the 8th of August 1858. He was a young man ordained for diocesan missions and Ontonagon was his first appointment. Conditions did not prove to his liking and he left his charge on the 11th of October without the preliminary permission of the Bishop, who, upon request willingly gave him the exeat.



PRESENT CHURCH, NORWAY.

At the advanced season it was difficult if not practically impossible, to get another priest for Ontonagon, so that the Bishop was obliged to give charge of it to Father Fox. His administration called forth such general satisfaction that Bishop Baraga left it in his care, and, rather than to separate it again sent him an assistant whenever he had an available

priest. Not only did Baraga do so but his two successors maintained the same status even the Ontonagon valley was in its height of prosperity. Thus Ontonagon was attended from Rockland during twenty-seven years. In November 1885, Rev. Joseph Haas, who was pastor of Rockland up to that time, and had, of course, charge of Ontonagon, was ordered by Bishop Vertin to remove to Ontonagon. Ever since the individuality of the parish has been kept up. In the absence of parish records, which were destroyed in the fire of 1896, the usual dates concerning each pastorate cannot be given. Father Haas was succeeded in the fall of 1886 by Rev. Joseph Barron. Then came Rev. Gideon Beliveau, in the fall of 1887, but remained on account of being unable to speak English, only some months, when in the spring of 1888 he was succeeded by Rev. John Cebul. He stayed till June 1889. Rev. John Henn came next; from June 1889 to March 1890, then, for a short time Father Von Gumpenberg, Father Boever, from Rockland, after him Rev. Philip J. Erlach from 1892-93, and then John Burns, who was succeeded by Rev. Joseph Neumair, from March 21, 1892 till February 15, 1895.

With Father Neumair's advent began a new chapter in the history of the parish. The frame church which had served its purpose almost forty years had become rickety and in as much need of repair as its surroundings became undesirable. Lake Superior in his furious moments had trespassed upon the church grounds by depositing enough sand handy for the winds to distribute over the once grassy yards. Loath to part from the grounds,



hallowed by so many memories, the older members finally gave in to the younger element of the congregation led on by the young pastor. It was decided to build a new church on the south side, a commanding elevation. Lots 11 and 12 of Block 5 in Hann's addition were bought on May 18, 1892 from Robert P. Mulcok and his wife Rachael Anne for five hundred and fifty dollars. And on the 23rd of May an adjoining triangular piece of land 122x81x92, together with eight feet of the alley, was purchased from the Ontonagon County Agricultural Society for five hundred dollars. On this site rose a magnificent frame structure of attractive design. The present generation would not be outdone by their forefathers! The little church on the lake-shore built by them in those pioneer days has been a splendid monument of the early Catholics of Ontonagon. For forty years it has served them as a place of worship, and its white steeple has been the landmark to the passing boats; every captain, and sailor knew Ontonagon by the little white church on the shore. Now the descendants of these sturdy Catholics are trying to build a monument to their faith, condign to the progress of times. On the highest elevation in the village, they have placed it that its glittering cross on the tower may be to them ever and anon, like an unfurled banner, an inspiration in the path of duty to church or state. Efforts worthy of the aim were crowned in May 1894 when Bishop Vertin with the assistance of Fathers Neumair, and the late Renatus Becker, and of almost every inhabitant, Catholic or Protestant, dedicated it to the honor of the Holy Family.

The old property in Block 52, consisting of the church and the historical convent were sold April 16, 1894, to Miswald Brothers (Joseph and Martin) for six hundred dollars. Absurd enough to say, they turned the buildings into a brewery.

Father Neumair built his church without indebtedness and the congregation seemed to be just on its feet, when on the



REV. WILLIAM H. JOISTEN, BORN AT DUESSELDORF, GERMANY, JULY 20, 1868, ORDAINED BY BISHOP VERTIN, DECEMBER 17, 1891.

25th of August 1896 between one and five o'clock in the afternoon the town was swept by a most terrible conflagration in which "three hundred and forty-four buildings, including the court house and jail, four churches, three hotels, three school houses, the Diamond Match Company's plant, forty million feet of lumber,

the large general store of this company, the barge City of Straits, two iron bridges, Corgan's opera house and many happy homes were erased from the face of the earth."<sup>1</sup> The new church and house, too, were the prey of flames. Nothing was saved, not even the Blessed Sacrament or the parish register.

No sooner the winds had blown away the smoke from the smouldering ruins, Ontonagon began to rise from its ashes. A general activity began in clearing away the charred remnants and putting

it was thought neither prudent nor practicable to burden the sadly visited people. Ill health compelled him to lay down his office in October 1898. His successors have striven ever since to beautify the church interiorly. Rev. James J. Corcoran, who served the parish from November 27, 1898 to April 19, 1899, bought the organ and furnished the church with the stations. He was succeeded by Father William H. Shea, April 29, 1899 who installed new pews and steam heat. The unbounded zeal of this young priest gave



QUINNESEC CHURCH AND HOUSE.

up of new buildings. Father Renatus Becker lost no time in building a home for himself and a place of worship for his congregation. He designed the present church according to the dimensions of the old foundations and caused a basement of ten foot ceiling built under it. It was dedicated in 1897.

Father Becker built his church little in excess of insurance-money obtained for

reason to expect a great deal from his activity but the promising young life was so unexpectedly crushed out by pneumonia, contracted in the exercise of his priestly duty, on May 26, 1902. During the vacancy, which followed, Fathers Kennedy and Julius Henze, O. F. M. said Mass for the people on Sundays until the appointment of Rev. Joseph Hollinger, July 19, of the same year.

Father Hollinger has continued the improvements begun by his predecessors; he

has appropriately steel-ceiled the entire church, purchased three altars and expended on an aggregate over three thousand dollars in his work.

The parish is at present composed of one hundred and seventy families—Irish, Polish, French, German and Indian. It owns a cemetery, and has the Norwich and Nonesuch locations attached as missions which, however, are attended for convenience sake from Ewen.

<sup>1</sup>The Ontonagon Herald, Saturday, August 29, 1896.

## ROCKLAND. ST. MARY'S CHURCH.

Ever since the organization of the Minnesota Mining Company in 1848, Rockland was regularly attended by a priest. The first priest to visit the place was Father Baraga, who early in 1849, walked on snow-shoes from L'Anse to look up Catholic miners who had found employment there. He said Mass in Mr. Peter Gies' boarding house. Later, in 1853, when the richness of the mine seemed to warrant the permanency of the location he built a small church 20x30. The company apportioned him a piece of ground in Irish Hollow and donated enough basswood lumber for its construction. This was the first church in the Ontonagon valley. Scarcely had Father Baraga completed it when news of his elevation to the episcopal rank reached him. Leaving for Europe after his consecration in Cincinnati on All Saints, no priest came to Rockland until after September 1854 when Father Dunne became the first resident pastor in Ontonagon. He was, therefore, the second priest to visit Rockland. After him came Father Fox, who was assistant to Father Dunne. He said regularly one Mass on Sundays in St. Mary's and another in some outlying mission. In 1856 with the sanction of the Bishop, he removed altogether to Minnesota Mine, and

built a small house aside of the church for his own accommodation. After that, dates his real activity in the Ontonagon valley.

The principal stations in Father Fox's new parish outside of St. Mary's were, Norwich Mine, Nebraska Mine and Maple Grove. He decided to build a church in each of them, and started with the Norwich Mine. There he built a spacious, neat church, we should say about 24x40, with a room to the east of the



FIRST CHURCH OF ST. JOSEPH, IRON MOUNTAIN, MICHIGAN.

sanctuary for his own accommodation. Today it is a complete ruin. For years the residents guarded it zealously but when after a lapse of many years, the main roof fell in under the heft of snow the building went speedily to destruction. First, windows and doors were carried away by unscrupulous persons and then board after board disappeared. Today, there stands only the vestibule at the main entrance, the back wall of the sanctuary and the room where the priest lived.

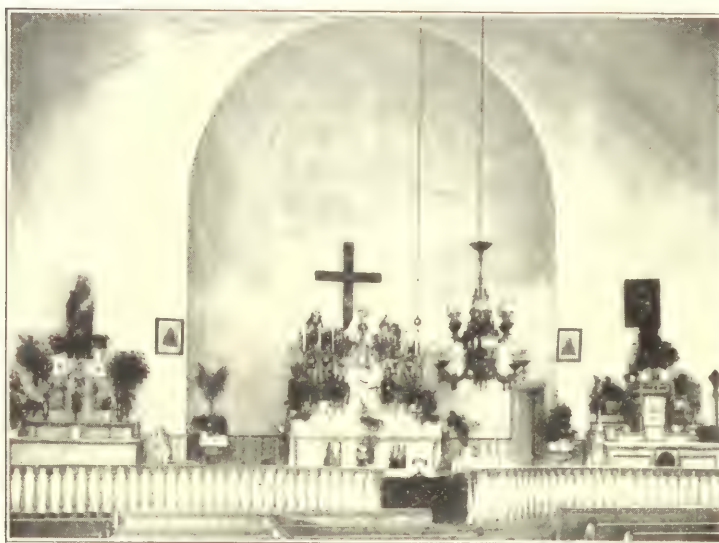


This room, although windowless is in a good state of preservation. The plaster, as good as if put on yesterday, bears many signatures of visitors from near and far. Verses of not ignoble character are scribbled all over. One wrote:

"When the days of life are ended  
And the path no more you trod  
May your name in gold be written  
In the autograph of God."

Behind the church, to the south is a cemetery, undoubtedly blessed for Catholic use. Creditable tombstones still tell

pardonable pride in it because it was, according to the testimony of Bishop Baraga himself, the finest church in the diocese; besides, it possessed a pipe organ, the first ever brought to the Upper Peninsula. Father Fox went purposely to Buffalo, New York, to purchase this musical instrument from G. House, the maker, for seven hundred dollars; the transportation and the setting up of which cost him two hundred more. The church was surrounded by the cemetery which was blessed by the Bishop two years later July 21, 1861. For this property no deed was given to the diocese, because, in the first place, Father Baraga obtained permission only to build, but when the Minnesota Mining Company transferred its holdings to the Michigan Copper Mining Company the Benjamin Jeffs estate inserted a clause into the deed reserving the ancient cemetery site in perpetuum.



INTERIOR OF THE FIRST CHURCH, IRON MOUNTAIN.

the names of those who have found a final resting place there. The church was dedicated to St. Francis Xavier, by Bishop Baraga, on August 24, 1856.

In 1858 Father Fox commenced the erection of a new and more spacious church at the Minnesota Mine. Capt. Vogtlin, gave the main portion of the timber and the work was done by the day. It took over a year's time to complete it and was solemnly dedicated September 4, 1859. The pastor and the people took

of this parish offers many interesting features. The first pages were ruled into rubrics by Bishop Baraga, and the first entry made by Father Fox is that of the baptism of Barbara Sattler on November 1, 1855. In October 1859 Father Cebul came as assistant, his first baptism is recorded on the 25th of December of the same year. He went to Bayfield, Wisconsin, in August 1860. In the winter of 1861-62 Father Andolschek was assistant. During 1863 and 1864 and part of 1865

Father Flannigan filled that position. There are also entries by Fathers Richard Baxter and Edmund Walsh. On the 11th of September 1864 Bishop Baraga christened seven Indians: John Baptist Bebamisse, fifty years old; Joseph Ajawigijig, forty-four; Theresa Ninganasanokwe, forty; Catharine Okanikwe, fifteen; John Ajagavogijig, twelve; Louis Ajagavigijig, nine; Mary Anne Ajagavigijig, two, and Mary Ajagavigijig, two months old.

If the early missionaries deserve much credit for their enterprising spirit in building churches surely greater credit is due them that they never forgot the school. They considered secular education a part of their duty. It would be a poor part of valor to criticise the efficiency of those schools or to compare them with those of today. If they imparted only reading and writing and elementary arithmetic they attained what they aimed at which gainsays the institutions of today. Father Fox was not oblivious of this duty towards his flock. Early in 1858 he obtained through Captain Hall from the National Mining Company a lot in the platted town-site and built a two-story school house and with the help of a lay-teacher opened classes to thirty pupils. It was here that the present Bishop taught school for some time previous to his going to college. After him another lay-teacher kept the school until the arrival of the Ursulines at Ontonagon who provided the school with a suitable teacher till the break-up of their institution.

In the summer of 1858 Ontonagon and Rockland were again joined into a dual

parish. No sooner had Father Fox obtained control of the St. Patrick's congregation than he thought of re-opening the school which closed with the departure of Father Dunne's brother. To make it permanent he sought to induce some religious community to settle in Ontonagon. In this he was not successful until 1862 when the Ursuline Nuns came, under Mother Margareth Stehlin. They



THE PRESENT ST. JOSEPH'S (FRENCH) CHURCH, IRON MOUNTAIN, MICHIGAN.

opened in connection with a graded grammar school an academy for girls. At first a very prosperous institution, it broke up in 1867, much to the disgust of its founder.

This calamity together with the decrease of mining activity, and consequently in population—Rockland and vicinity had in 1860 a populaion of two thousand eight hundred and fifty-eight,

and ten years later not one-half of that—decided Father Fox to accept the pastorate of the Cathedral in Marquette, which was offered to him by Father Jacker, who was then administrator of the diocese. His last entry is on August 4, 1868.

Father Fox was immediately succeeded by Rev. Henry L. Thiele who remained till the fall of 1871 when he withdrew to Notre Dame, Indiana, to spend there the



REV. RAYMOND JACQUES, BORN AT HANCOCK, MICH., OCTOBER 14, 1875, ORDAINED THERE JULY 7, 1901, BY BISHOP EIS.

evening of his life. Father Jacker then came to Rockland for the winter and was relieved in the beginning of March, 1872, by Rev. Oliver Comtois. He remained in charge till September, 1873. After that the parish was attended from Hancock by Fathers Dwyer and Hubly, and in December, 1874, the latter took up his permanent residence in Rockland, remaining in charge till June 23, 1878. Al-

ready his predecessor had rented the John Voghtlin home—on the northwest corner of the present church block—in order to live among his people who had wholly deserted the old Minnesota Mine location and moved to the town site. Father Hubly purchased the old post-office building which occupied the place of the present Masonic Hall, and moved it almost directly west from the "school-house." This first parish-house is still standing and is used for club purposes. Father Dwyer who succeeded Father Hubly on June 24, 1878, wanted also the church in town. He proposed to tear down the St. Mary's in the Hollow and build it anew alongside of his residence, but found too much opposition among the old settlers. To do the next best thing he took the ceilings and partitions out of the school-house and turned it into a chapel. Thereafter services were conducted in this chapel, only in the summer season occasionally Mass was read in old St. Mary's when the whole congregation with a sort of traditional reverence pilgrimmed in a body to the Hollow.

Father Dwyer left Rockland on October 29, 1882. After him the list of pastors quickly grew:

Rev. Charles Dries from November 6, 1882, to January 21, 1883.

Rev. Charles Langner, from March 10, 1883, to July 13, 1884.

Rev. Anacletus O. Pelisson, from August 16, 1884 to June 9, 1885.

Rev. Joseph Haas, from July 7, 1885 to November 9, 1885.

Rev. John Burns, from December 19, 1885 to September 18, 1887.

Rev. Michael Weis, from November 9, 1887 to November 25, 1889. At this juncture an interregnum of several



months followed, during which Father Henn from Ontonagon and after him Rev. Joseph Boever from Hancock attended the parish.

Rev. August W. Geers from May 21, to August 17, 1890.

Rev. John Reichenbach, from August 1890 to September 1, 1891.

Rev. Joseph Haas, second term, from September 13, 1891 to December 18, 1892.

Rev. Renatus Becker, from April 12, 1893 to September 20, 1894.

Rev. James Lenhart, from November 11, 1894 to October 27, 1895

Rev. Fidelis Sutter, from November 24, 1895 to March 12, 1896.

Rev. Edward P. Bordas, from July 5, 1896 to March 28, 1897.

Rev. Renatus Becker, second term, from December 24, 1897 to October 28, 1900.

Rev. Frederick Sperlein, from December 16, 1900 to October 13, 1902.

Rev. Peter F. Manderfield, the present pastor, from October 13, 1902.

The present church was begun by Father Reichenbach and completed by Father Haas who also tore down the school house, during his second term. After this church was made serviceable the 'pilgrimages' to the old 'St. Mary's' fell into disuse, so were also the necessary repairs on the venerable edifice more and more neglected. The elements soon did their work of destruction, and in 1899 Father R. Becker, removing the pipe organ to the new church, tore down the old one, and thus removed an old, venerable land mark in the Ontonagon valley.

Father Becker built the present house using most of the heavy lumber from the

old St. Mary's church. The foundations were of concrete. This experiment proved a failure, it not being able to endure the ravages of the frost. Father Sperlein was obliged to replace it by a stone wall. Since the arrival of the present pastor many repairs were made, particularly, on the church. The entire interior was renovated and frescoed; new pews, three new altars and statuary furnished; a furnace was installed after the



ST. MARY'S CHURCH, IRON MOUNTAIN.

necessary excavations were made amidst obstacles arising from the many springs in the ground. The reconstruction of the belfry greatly improved the exterior appearance of the church.

In this work Father Manderfield was liberally assisted by his parishioners. Mrs. W. B. Jeffs donated the main altar; Sacred Heart side altar was given by Mrs. Theodore Kaling in memory of her

husband, Herman Kaling. Mrs. Anna Wiesen gave the Blessed Virgin altar, the pews are a gift of Mr. W. B. Jeffs, and the new larger bell, blessed by Bishop Eis, February 5, 1905, of Mrs. Julia Jeffs. The twelve stained glass windows were presented by Miss Emma Jeffs, Joseph Voghtlin, Mrs. Anna Wiesen, John P. Houle, Thomas Emmond, in memory of his wife, Mrs. Mary Emmond; Mrs. Adelaide Verier, in memory of her husband, Peter Verier; Mrs. Mary Magdalene Thielman, in memory of her husband, Christ Thielman, Mrs. Elizabeth Huber, in memory of her husband, Joseph Huber, and children; Rose and Anton Hedrick in memory of heir parents, Anton and Rosa Hedrick; Mrs. Elizabeth Richards; James and Mary Burns in memory of their daughter Sadie Burns; Mr. and Mrs. Anton Wiesen; and one large window in the tower by Bishop Eis.

Statues given: St. Anthony, by the Rev. P. M. Flannigan; Immaculate Conception by Rev. Peter F. Manderfield; St. Aloysius, by Father Pinten; adoring angels, Mesdames Arland and Smith; Assumption of the Blessed Virgin, Mrs. Anna Weisen; SS. Heart, Mrs. Theodore Karling. The sanctuary lamp by James Weir in memory of his wife, Julia; carpets and linens were purchased by the Altar Society.

The church owns the entire block framed in by Victoria and Michigan avenues and Pine and Elm streets with the exception of one lot on the southwest corner. Lots 2, 3, and 4 were donated by the National Mining Company and there the old residence is located. At present it is used by the Young Men's Catholic Club, Catholic Men and Lady

Foresters and for the parish library and parish social functions. The east half of the block was donated by Mrs. Catharine Voghtlin and August Gerblisch. Lots Nos. 5 and 6 together with a small house on the Northwest corner were donated, in Father Sperlein's time, by Mrs. Catharine Voghtlin.

The Catholic population of Rockland



REV. N. H. NOSBISCH, BORN AT HOLTZTHUM, DIOCESE OF TRIER, PRUSSIA, MARCH 10, 1863, ORDAINED BY BISHOP VERTIN, MARQUETTE, MICHIGAN, JULY 2, 1891.

numbers about eighty-five families about evenly divided among German, Irish and French. Attached to Rockland are the following missions: Greenland, fifty Irish families, thirty-two Slovenian, German and French; Mass every second Sunday. Mass City; five Polish, twenty Italian, and fifteen of all others; Vicoria, ten Sloven-

ian and twelve German, French and Irish. Mass is being said in the public school, three to four times a year. Rubicon; four families; French and Irish. Mass in the Township hall three to four times in a year. Winona, Wyandotte and Elm River, ten families; visited occasionally. Greenland, the old Maple-grove, situated on the Copper Range Road, has a quaint little church, built by Father Fox in 1859. Like most churches of those days it is surrounded by a cemetery, which is still in use. The land, lots, 6, 7, 8, 9, Block 6 of Maple Grove was acquired by Father Fox. Despoiled of its heavy timber the stumps were pulled out by that indomitable missionary with a team of oxen. The lopsided cross over the steeple cried for years for needed improvements. The present pastor shingled the roof, painted the building inside and outside.<sup>1</sup>

Besides the original four lots this mission owns two west of the old property donated, one lot each, by Attorney R.

<sup>1</sup>The Catholic Directory gives the name of this church as St. Martin's from 1860 to 1868 inclusive; in that of 1869 it appears as St. Peter and Paul's. The oldest residents, Mr. James Coffey, aged ninety-eight, Mrs. Margaret Bond, aged eighty-eight, Mr. Daniel Harrington, seventy-nine, Mrs. Bridget Quann, sixty-eight, all unanimously say that it was always known to have been dedicated by Father Fox to Sts. Peter and Paul. The contradiction can only be explained

Flannigan of Norway and Mrs. Bridget Quann of Greenland. On the site of the old Flannigan homestead Father Manderfield built in the fall of 1906 a priest's residence at a cost of two thousand dollars. He also purchased lots 1 and 14 of block 6 from Henry Mead for six hundred dollars.—Notwithstanding these extensive improvements the mission is entirely free of debt.

Mass City is the terminus of the Cop-



ITALIAN CHURCH, IRON MOUNTAIN, MICHIGAN. THE OLD CHURCH IS TO THE RIGHT.

per Range railway, and gets a subsistence from the surrounding mines. The church was a district school. Through the instrumentality of Mesdames Mary Mullen,

by accepting the view that Bishop Baraga probably wished to dedicate it to St. Martin in recognition of the services of Father Fox, whose Christian name was Martin and thought it so dedicated, but Father Fox actually dedicated it in his unselfishness to the patronage of the princes of the Apostles, and corrected the mistake in 1868 when he was in Marquette and assisted Father Jacker in making the report for the Directory.



L. Lansing and A. Bergeron it was bought for four hundred dollars not in-



REV. PETER SINOPOLI.

cluding the lot on which it stands. The Mass Consolidated Mining Company do-

nated two lots further up town, opposite the new public school, and it will be moved thither. The remodeling of the school cost three hundred dollars and was furnished with the old altar, pews, and bell from the Rockland church.

Mass City and Greenland, being only three miles apart, are situated at the outlet of the Ontonagon Valley and the environments of the two villages embrace some of the prettiest scenery in the Ontonagon district. Should the population of the two villages increase by the stimulation of the mining activities, they will form, as it is even now intended, one parish, in which will be included several of the mining locations along side the Copper Range road. With this end in view, the Reverend pastor, Father Manderfield, has exerted himself to erect a priest's residence, which, at this writing, is just about being completed.

## Chapter XXIII.

### MENOMINEE, BIRCH CREEK, STEPHENSON, CEDAR RIVER, NADEAU, SPALDING, HERMANVILLE, VULCAN, NORWAY, QUINNESEC, IRON MOUNTAIN, CRYSTAL FALLS AND IRON RIVER.

#### MENOMINEE.

##### ST. JOHN THE BAPTIST.—IRISH.

If the Jesuit missionaries of the seventeenth century, who sojourned around Green Bay, ever found their way to Menominee is not known. It is likely that they did, though no such record has reached us. Their successors, the contemporaries of Baraga, followed the Indian trail along the shore from Green Bay to Manistique touching at all points where either Indians or Whites made their stay. At that time, by Menominee was understood the settlement around the outlet of the Menominee River. The Redemptorists Saenderl and Haetscher visited this place and after then Father Bonduel,<sup>1</sup> Skolla and Parrodin. Mass was said in the house of John Jacob, on the Marinette side, almost exclusively from 1850-57. Afterwards by Father Mazeaud from Peshtigo in the house of Charles McLeod at Menekaune until he built a small church in 1865 which burned down three years later. His successor, Rev. P. Pernin built a large house in its place and used a portion of it for divine services.

It was here that Catholics of Menominee attended services usually twice a month, though Mass was celebrated many

times also on the Menominee side, as a rule in the old school house which stood on the corner of Kirby and West streets, occupied today by a flat-building owned by the Kirby-Carpenter Co. The Church of Menominee had its birth *on the Menominee River*. It was on the 4th of August 1872 when the Menominee contingent of Mass-goers were returning on a ferry from Marinette from Mass. As the vessel was slowly nearing the Michigan shore and the parching sun was at his best said Thomas Breen, one of the passengers 'I am tired going to Mass to Marinette, why couldn't we have a church of our own?'

The slogan was taken up and there and then agreed upon to call meeting for the purpose of building a church. Mr. Joseph Garon was entrusted with the advertising for the meeting. By means of posters all over the town as well as through the columns of the Menominee Herald the majority of the interested parties were reached and, following the call, assembled at the school house on Saturday evening of August 10, 1872. The meeting was called to order by Bartley Breen who, with the assistance of other speakers, aroused more than usual interest in the object in view. The result of the meeting was the following:

<sup>1</sup>Died at Green Bay, December 13, 1871.

A meeting held in the school house in Monroeville on Saturday August 10<sup>th</sup> for the purpose of calling a meeting for the collection of tithes which are to follow. Officers were elected as follows for the period of a year.

For President

T Trudell

For Secretary

Louis J Raich

For Trustees.

Michael G Keenan -

Jos. Garon

Edward Hatton

John Dechek

John Beck

Robert Rungley

T Trudell

Chas. Parent

Ant. Sedukie

Andrew McIvers

John Dechek

Barthley Bruen

For Treasurers

George Horwath

For overseers of contriv

Angus McIvers

T Trudell

J. M. Stewart -

Louis J Raich

Committee of Location

Jos. Garon

Robert Rungley

Resolved that the Committee of Construction shall be the Committee of finance  
Resolved that the trustees shall give receipts to parties that will help toward building the Church

Resolved that the officers are elected for the period of one year

Resolved that the proceedings of this meeting will be published in the Monroeville Herald

At subsequent meetings the trustees, who were the collectors, reported their successes:

At a meeting on Saturday August 17<sup>th</sup> the reports of the trustees were as follows

T Trudell	\$152.00
Barthley Bruen	368.00
Andrew McIvers	100.00
Jos. Garon	265.00
Edward Hatton	219.00
John Beck	91.00
Robert Rungley	100.00
John Dechek	67.00
	<u>\$1362.00</u>

At a meeting on Monday August 26<sup>th</sup> the reports of trustees were as follows

Barthley Bruen	\$420.00
Robert Rungley	140.00
T Trudell	152.00
Jos. Serz sen.	100.00
John Beck	93.00
Andrew McIvers	102.00
Chas. Parent	165.00
John Dechek	80
Jos. Garon	265.00
Edward Hatton	230.00
	<u>\$1945.00</u>

Moved and seconded that the majority of the trustees will have the power to transact business same as whole



With this cash in hand it was decided to build at once. Through the offices of Joseph Garon and Robert Pengilly, Messrs. Stephenson and Kirby donated lots 8 and 9 in Block 25 in their first addition to Menominee.<sup>2</sup> Contract for the building of the church was given to Mr. A. J. McGillis and the structure went up though without the sanction or the knowledge of the Ordinary. When appraised of the movement Bishop Mrak immediately sent Rev. Martin Fox as first pastor. He found a hospitable home and table at Mr. Pengillys. The church was then hardly enclosed and while the finishing was going on Father Fox said Mass in the schoolhouse. To help out his sacrificing people to complete the church Father Fox readily took to the camp on the Menominee range and collected many a dollar from the ever generous lumberjack. Notwithstanding all these efforts the funds ran low and a debt had to be contracted to complete the edifice. An individual was found willing to loan the money but unwilling to take a mortgage on the church property. In this dilemma the Breen Brothers mortgaged the Emmet mine to secure a loan of one thousand five hundred dollars. At length the church was completed and furnished and on the 29th of June 1873, the Feast of Saints Peter and Paul, Bishop Mrak, under the assistance of Father Fox, the pastor, and the Revs. Charles Langner, of Escanaba, and Edmund Walsh of Fort Howard, Wisconsin, solemnly dedicated it to the patronage of St. John the Baptist.

<sup>2</sup>Lot 10 was purchased from S. M. Stephenson for three hundred dollars, January 1, 1879.

The first baptism recorded is that of Anthony Schreier, November 20, 1872. Father Fox left the parish April 4, 1875. Bishop Mrak and Father Oliver Comtois, alternately, filled out the few Sundays intervening before the appointment of the second pastor, the Rev. Peter Menard, who arrived May 9, 1875.

Father Menard's first effort was to get a residence for himself. This was built



REV. ALOYSIUS LANGO, BORN AT MILAN, ITALY, FEBRUARY 16, 1861, ORDAINED BY MGR. SCALABRINI, AT PIACENZA, DECEMBER 23, 1889.

to the East of the church at a cost of two thousand dollars. He next turned his mind toward establishing a parochial school. It was a hard task. There was no suitable building available and no means to erect one, as the congregation was still paying off the indebtedness on the house and church. But Father Me-

nard evidently believed in the old saying that 'where there is a will there is a way.' He induced Mother Agnes of the St. Agnes Sisters of Fond du Lac, Wisconsin, to send him teachers. For their accommodation he rented a small house, and the class rooms he located in the commodious gallery in the church. The first Sisters were Anastasia, Theodore, Emerentia and Philomene. In the fall of 1876 they opened school with thirty pupils, on a tuition plan, and

living apartments for the Sisters down stairs. It was first occupied in 1878 and two years later, when Father Menard was removed to Lake Linden, August 11, 1880, had an attendance of only seventy-five pupils.

For reasons of scarcity of priests Bishop Mrak, who had in the meanwhile resigned and was living in Marquette, signified his willingness to succeed Father Menard. Out of consideration for his dignity and age Bishop Vertin sent Rev.



CRYSTAL FALLS, MICHIGAN.

taught under these trying circumstances for two years. The income of the Sisters was so small that it barely sufficed to meet their bodily wants, but they were willing to endure poverty if they could only have better class-rooms. In this the Mother Superior succored them. She purchased four lots on the corner of Ogden Avenue and Jenkins street and erected almost in the centre of them a plain, square building with two schoolrooms upstairs and

Frederick Eis, pastor in Hancock to liquidate a debt of nine hundred dollars. He stayed during the months of September and October. Bishop Mrak then had again charge of the congregation until February 1881 when Father Luke Mozina relieved him and was in turn relieved, February 21st by Father Fabian Pawlar, who was succeeded by Rev. Francois Heliard on the 19th of June. His devoted interest in the school de-

serves special mention and praise and his kind heartedness frequently relieving the want of the Sisters caused them greatly to regret his departure for his native land, August (10) 1883.

Rev. Fabian Pawlar's second term was from August 19, 1883 to July 7, 1885, and Rev. Thomas J. Atfield, from July 12, 1885 to September 21, 1886. He was the last rector of St. John's before the separation of nationalities.

The Menominee congregation was from its inception of a cosmopolitan character. There were Irish, French, Germans, Poles, Bohemians, Belgians, all belonging to the St. John's congregation. Steady employment in the mills added annually to their numbers but particularly were the Canadian French attracted by the lumber industry to settle there. In 1886 their number was so large that a movement was set afoot to form a French Canadian congregation. Bishop Vertin approved of it and it was agreed that the out-

going French were to receive four thousand dollars from the mother-church. In October Rev. Michael Letellier took hold of the new congregation and Rev. A. William Geers became pastor of St. John's which then included all nationalities but the French. He served in that capacity from October 3, 1886 to October 28, 1888 and had Rev. Michael Weis, from May to August 1887, and Rev. Joseph P. Kunes, assistants. The latter was the last two months administrator

until the arrival of the new pastor, Rev. Melchior Faust, January 13, 1889.

Father Faust's administration proved to be an eventful one. Decidedly a school man, he took much interest in the struggling institution. Nowwithstanding that the French children were withdrawn to their own school the daily attendance rose to one hundred and twenty-five which was more than the two school rooms could comfortably hold. A new school loomed up in the horizon, an evident necessity.



GUARDIAN ANGEL CHURCH, CRYSTAL FALLS.

To meet this eventuality he intended to build on lots 1 and 2, Block 25, donated by S. M. Stephenson in November 1879. Nothing came, however, of these calculations, because the congregation increased at such rapid strides that in 1890 the question of division forced itself again upon the people and pastor. The terms of separation were easily agreed upon, a bonus of seven thousand dollars to the outgoing parties. The Germans being in majority, about one hundred and fifty families in



all, decided to withdraw. Trustees at the time of division were Messrs. Frank Benish, Edward Hatton, John Passack and Frank Seidl.

The integrity of the parish was preserved until February 1892 when the German church was ready for occupancy.

Father Faust formally ceased to be the pastor of St. John's February 21, 1892. During his time the following priests served as assistants: Rev. Julius von Gumpenberg in July 1889. Rev. John

gregation, so that by the spring of 1892, St. John's became a purely English-speaking congregation. On March 20th, Rev. Dennis Cleary, the present incumbent, became its first pastor.

After twenty years of existence the church was in a state of much needed repairs. In 1894 a stone foundation wide enough for a prospective brick veneer, with excavations of the entire basement, replaced the old one at a cost of two thousand dollars, and two years later at a similar

expense the church was renovated inside and outside. In 1900 a most practically arranged five room school was added to the parish. It is of brick veneer, and is situated on the two lots acquired originally for that purpose and cost, complete, eight thousand dollars. The Sisters of St. Joseph, from St. Louis, Mo., opened this eight graded parochial school on first Monday in September 1902. The first teachers, under Mother James Stanislaus, superior, were the Sisters, Geraldine,



INTERIOR OF GUARDIAN ANGEL CHURCH, CRYSTAL FALLS.

Kossbiel in January 1890. Rev. A. J. Rezek from July 20th to December 13, 1890.

From September 2nd, to December 10, 1891, in absence of Father Faust, Father Rezek acted as administrator with Rev. Anthony C. Keller, for a time, as assistant.

In the spring of 1891 the Polish people also decided to build a church for themselves. Rev. Julius V. Papon, was detailed, July 19th, to organize this con-

Fabian, Letitia and Dositheus.

The congregation started out with a membership of eighty-five families but increased to date to upward of one hundred and fifty.

#### MENOMINEE.

##### ST. ANN'S CHURCH.

St. Ann's congregation is a twig from St. John's parish. On October 1st, 1886 Rev. Michael Letellier was appointed first pastor. Under the terms of division the

French received from the mother-church four thousand dollars in cash with the rights to conduct services in the St. John's church until their new church would be completed. The new site, 132x197 feet, was selected on the corner of Ogden avenue and Broadway and was purchased, on December 21, 1886 from Agnes Wallace Smith for three hundred and twenty-

of the church was about fifteen thousand dollars. Two-thirds of this sum was paid at the time of Father Letellier's removal, August 17, 1890 and was collected by him mostly in the lumbering camps. The first trustees were Hercule Raiche, Alphonse Lauzon, Joseph Moreau, Edward Cote, Joseph Lebrun, John Parent, and Antoine Boucher. During the month of August 1890 Rev. Joseph R. Boissonnault served as assistant.

The second pastor was Rev. Hilary J. Rousseau from August 24, 1890 until his untimely demise on November 19, 1891. During his short sickness, and until the appointment of the successor, services were conducted by Revs. James Miller, Cyrill Fournier, C. S. V., Julius Papon, and Anthony C. Keller. On December 20, 1891 Father Anatole O. Pelisson took charge of the parish and he, too, beloved by young and old, ended his pastorate by his death which occurred on the 28th of May 1893.<sup>3</sup> During the short interregnum that followed, Father Faust, of Epiphany church, looked after the parish until the arrival of Rev. Honoratus Bourion, June 18, 1893. Many improvements were made during his administration, but the most noteworthy is the acquisition of more school facilities. The old school back of the church, had long been crowded and the problem of a new school was before the board of trustees and the pastor when in 1898 a splendid opportunity presented itself. A few blocks west from the church a private residence, belonging to the Breen family, together



REV. JOSEPH P. KUNES, BORN AT TAUS, BOHEMIA, DECEMBER 11, 1864, ORDAINED IN MARQUETTE, MAY 24, 1888, BY BISHOP VERTIN.

five dollars. Ground was broken in the spring of 1887 and the new church was completed in the fall of the same year. On July 12, 1887 a house and lot, adjoining to the east, was bought from Henry Horde for two thousand dollars and remodeled into the rectory. The cost

<sup>3</sup>For this interment the congregation bought four lots in the public cemetery which is used by the Catholics of the city. Besides him there are buried there the two Fathers Bourion, Father Wallace, and Sister Praxedis. These lots are now common property of the four parishes.

with three lots, Nos. 2, 3, and 4 of Block 2, Stephenson Addition, was offered for sale. This site it was argued, would give enough room for a future school while the present building would relieve the over-crowded situation in the old school and would at the same time be of ample accommodation for the teachers, and later



SENATOR M. H. MORIARTY.

could be used for their exclusive convenience. These advantages urged themselves on the mind of the pastor and Father Bourion closed the deal, on October 20, 1898, for a consideration of three thousand five hundred dollars. Poor health prevented him from pursuing his plans and even compelled him temporarily

to leave his post. During such intervals the parish affairs were attended to by Father Sauriol who was assistant from May to November 1898 and again from May 1901 to July 1902. On All Saints 1902 Father Bourion's life came to a sudden close. On a trip to St. Paul he contracted a severe cold and on his return

home the thread of life was abruptly severed. Father Le Golvan who was assistant but for a short time filled out the vacancy until the appointment of the present pastor, the Rev. Achilles Poulin, who assumed his duties on November 13, 1902. Improvements made by him are as many as they are valuable and necessary. Among other things worthy of special notice are the windows placed in the sanctuary, the re-arranging of the vestibule and of the gallery, and the purchasing of the new pipe-organ. At the present time he has in view the building of a new St. Anne's academy, which will be a school modern in every respect.

St. Anne's congregation counts four hundred families. Of these one hundred are Belgians. It has an eight-graded parochial school which commenced its career in the two story building, back of the church purchased by Father Letellier in 1887. Here the Sisters of St. Agnes opened two rooms. For want of accommodation for themselves they continued to live with their Sisters at the German school until the Breen property was bought. In January they removed to this building opening at the same time a third class-room and in the fall of 1901 a fourth one. There are at present one hundred and eighty pupils with four teachers under the direction of



Sister Bonaventure, successor to Sister Isabell, now of Assinins, who bears the singular distinction of having labored twenty-five years in the city of Menominee for the education of youth.

#### MENOMINEE.

#### EPIPHANY CHURCH.—GERMAN.

Epiphany, or German congregation commonly called, is an offsprig of St. John's church. In the division it received seven thousand dollars from the mother church. The burden of organizing the congregation fell upon Rev. Melchior Faust, who was pastor of St. John's for three years previous to the separation.

The site, consisting of four lots on corner of Ogden avenue and Jenkin's street, the future home of the congregation, was purchased from the St. Agnes Sisters for a consideration of three thousand six hundred dollars. In the fall of 1891 the foundations to the new church were built by Golueke Bros. and the work on the upper structure prosecuted to completion in the following year. It was dedicated by Bishop Vertin on the 13th of November 1892. Besides the pastor, the Reverend clergy present were Fathers C. Langner, A. Pelisson, A. C. Keller, D. Cleary, A. J. Selbach of Freedom, Wisconsin, and J. J. Fox of Marinette. The main altar is the donation of Xavier Allgeier.

For the pastors residence the adjoining house and lot were bought on May 4, 1892, from Elizabeth Frost for four thousand dollars. Ever bent on increasing the church property while opportunities lasted, Father Faust bought on September 7th the East 57.75 feet of the South 133 feet of Lot 2 from John B. Lambert for seven hundred dollars and on

September 18, 1900 the South 10 feet of the North 164 feet of Lot 2 and the South 40 feet of the North 124 feet of Lot 2 from Godfrey Valley for six hundred dollars. The purchase price was paid from the two thousand dollars left by will to the congregation by the late Bishop Vertin. By this purchase the congregation came into possession of two small build-



REV. F. X. BECKER, BORN AT ROERMOND, HOLLAND, ORDAINED BY BISHOP VERTIN AT MARQUETTE, FEBRUARY 26, 1883.

ings which were immediately removed some forty feet back of the church and remodeled into a residence for the Sisters, while the rooms occupied by them in the old school buildings were transformed into two additional class-rooms.

The school is taught by the Sisters of St. Agnes and is still on the tuition plan.

For the work so unselfishly accom-

plished not only in this parish but in other places of the diocese Father Faust enjoyed the fullest confidence of Bishop Vertin. This, the now lamentable bishop, showed in an appreciable manner by drawing Father Faust as his companion in search of health in the last years of his life. And during such absences from the parish he was substituted by Rev. John Henn from March to August 1897 and again from May to August 1900 and

which he loved so well, on the 25th of October 1901 to take up his labors at Assinins, the home of the orphans.

The present pastor, Rev. Joseph E. Neumair, succeeded to the parish on the 24th of October 1901. He reduced the debt from ten to eight thousand, refurnished the school with new blackboards, maps and desks.

The congregation has two hundred and thirty families, all of German descent.



IRON RIVER, MICHIGAN.

by Rev. Alexander Hasenberg in May and April 1898.

On the 3rd of October 1901 Rev. Father Terhorst, who was at the head of the diocesan Orphan Asylum for forty years died. No one more eminently fitted to be the father to the fatherless than Father Faust, he was asked by the new Ordinary to resign his pastorate and to devote his remaining days to the noble work of charity. To the unmeasurable grief of his people Father Faust left his congregation

#### MENOMINEE. ST. ADALBERT'S CHURCH POLISH

Like the French and German the Polish congregation is also a branch of St. John's. The first movement towards separation was started in 1890 when in a general meeting the Polish people agreed to build a church for themselves. Steps were immediately taken towards the selection of the site. Lots 8 and 9, Block 3, of Sephenson's addition to Menominee

were purchased from Samuel M. and Isaac Stephenson on August 18, 1890 for seven hundred dollars. The work of building was not commenced right away because the Ordinary of the diocese was not able to provide them with a suitable pastor. On July 3, 1891 Bishop Vertin ordained seven priests amongst whom was the Rev. Julius V. Papon who was at once sent to organize this Polish congregation. He achieved marked success in his first enterprise; the lots were bought and paid for but nothing else was on hand or in the treasury as his new congregation had received no dowry from the mother church. Father Papon held special services for his people in St. John's church until the day of the dedication of St. Adalbert's church.

Father Papon held the pastorate until August 14, 1892 when upon his removal to Red Jacket, Revs. John C. Bieniarz, A. Mlynarczyk, Stanislaus Baranowski, Fabian S. Pawlar, Francis Maciarcz, in succession served the parish. After an absence from the diocese of three years Father Papon returned to Menominee in 1897. He found that the Reverend Fathers who filled the pastorate since his first term had accomplished many reforms and improvements but still left enough work for him. Father Baranowski had built the rectory, the church however was still awaiting for the originally intended brick-veneer and for that matter might have waited longer had not an unforeseen accident accelerated its ex-

ternal completion. On the 4th of July, 1897, fire broke out in the building damaging it considerably and shortly afterwards lightning added its share of destruction but in both instances the insurance fully covered the damages. Making these repairs Father Papon thought best to complete the church inside and outside which he also creditably carried out without a cent of indebtedness.

The congregation numbered at one time almost four hundred families,



ST. AGNES CHURCH, IRON RIVER.

equally divided between Poles and Bohemians. The decline of lumber industries in the city caused a considerable reduction among these. To recompense him for the loss Father Papon received Birch Creek as a mission. Finding the country life congenial he removed to that place and attends, from there to both places every Sunday.

Birch Creek, has a church, dedicated to the Blessed Trinity. It was built by the people themselves and blessed in 1886. The rectory was built by Father Papon.



## STEPHENSON.

## PRECIOUS BLOOD.

The lumbermen and few scattered farmers first drew the attention of Father Fox, then stationed in Spalding, to Stephenson. Being detailed to look after the spiritual welfare of Catholics scattered all over the Menominee Range he found his way to Stephenson in September 1878,



REV. JAMES LENHART, PH. D., BORN AT CAMBERG, NASSAU, DECEMBER 28, 1871, ORDAINED IN MARQUETTE, JULY 5, 1894, BY BISHOP VERTIN.

where many men were employed by the several lumber industries and not a few farmers, attracted by the richness of the soil, had already made their homes there. The veteran missionary at once saw in these two factors permanency to the small village. In the little school house he gathered the willing ones, said Mass and

preached to them teaching their children to love God, their neighbor and their country. His unselfish zeal imbued them with sacrifices on their part and the result of mutual labors was a small church. Mr. J. B. Goodman, now of Chicago, donated three lots and by the end of the year 1879 the quaint little church, overlooked, like a watchtower, the busy camp to the North. For five years the pastors from Spalding held it as a mission, and went there every Sunday to say Mass. On August 19, 1883, Rev. F. X. Becker came as the first resident pastor, but, as the frequent changes would indicate, it was prematurely turned into an independent parish. Father Becker himself stayed less than a year, leaving on June 8, 1884, and some of his successors spent even less of their life in Stephenson. We deem it best to give their list as they appear in the baptismal record.

Rev. F. X. Weninger, S. J., occasional visit on August 7, 1884.

Rev. Mathias Orth, from August 6th to September 7, 1884.

Rev. F. X. De Langie, from December 21, 1884 to January 8, 1888. He bought a small house and moved it alongside of the church for his own residence. He also purchased, with his own money, from Mr. Goodman, five lots adjoining the church property to the South and donated them to the parish.

Rev. P. Girard from June 3rd to September 17, 1888.

Rev. John Burns from September 21, 1888 to February 1889.

Rev. A. O. Pelisson from June 9th to November 7, 1889.

Rev. Michael Weis, from December 1, 1889 to March 13, 1890.

Rev. P. P. Mazuret, *ad interim* from Nadeau, during March, April and May 1890.

Rev. Dr. Alberico Vitali, from May 24th to November 10, 1890.

Rev. Joseph Hoeber from November 15, 1890 to July 7, 1891.

Rev. J. A. Sauriol from August 17th, to December 29, 1891.

Rev. Paul Datin from June 25, 1892, to October 4, 1893.

Rev. William Joisten from October 12th to December 17, 1893.

Rev. Fidelis Sutter from January 4th to October 21, 1894.

Rev. John Henn from November 4, 1894 to May 19, 1895.

Rev. T. V. Dassylva from May 27th to October 13, 1895.

Rev. F. X. Barth the present incumbent, from November 29, 1895.

Whatever may have been the causes of these constant changes they were detrimental, spiritually and materially, to the development of the parish. During twenty years practically nothing was accomplished, except that time and weather had deteriorated the two humble buildings.

Father Barth's first step was to look up the property of the parish. He found the title to De Langie's lot defective. Clearing a small but stale debt and the tax titles he commenced to stir the people to activity. It was not difficult to make them understand that a new church and house were badly needed, but it was hard to guess which of the two was needed more. Here a little worldly wisdom served a good purpose. The Priests have found out that it is a good deal harder to find money for a rectory after the parish has

been drained for a church than to build a church after the house stands there. Father Barth followed his own wise counsel and with the spring of 1896 began the erection of the parish house. At the cost of four thousand dollars he put up a dwelling that would grace any congregation. Every parishioner was proud of it and it served to increase his individual confidence in the new pastor who was quick to exploit the general effusion of good will by commencing the preparations for the new church. A thorough canvass of the congregation convinced



WATERSMEET, MICHIGAN.

him of the loyal support of the people. Securing suitable plans Father Barth submitted them for approbation to the bishop who was pleased to give his sanction to the project. No time was lost breaking the ground and on the 24th of September 1900 the corner stone was laid by Bishop Eis with an impressive solemnity, amidst of a great concourse of people. Throughout the fall and following spring the work was carried on with such success that the 22nd of May could be set for the dedication. It was a gala day for Stephenson. Surrounded by

many diocesan priests and clerical friends of the pastor from the neighboring diocese, Bishop Eis dedicated the new church to the Most Precious Blood.

The church is built of solid brick upon a stone foundation, calculated to seat four hundred people. The style is Gothic and has cost complete twenty-six thousand dollars, including the altars and other furniture. Of the sum only ten thousand



ST. JOSEPH'S CHURCH, WAUKEGAN, MICH.

remained unpaid at the time of dedication which speaks volumes for the generous sacrifices of the people and the untiring efforts of the pastor. One of the foremost workers for the success of the undertaking at the same time most generous, was Mr. Paul Perrizo, Jr., of Daggett.

Stephenson parish has in the neighbor-

hood of three hundred families who are in the main English speaking, but there are Belgians, both Walloon and Flemish, Canadians, Germans, Slovenians, Italians, Poles, Indians and Bohemians. English, German and French languages only are used in the pulpit. By the parish is understood the incorporated villages of Stephenson and Daggett with the village of Ingalls and the rich farming country adjacent. Daggett and Talbot to the North, Wallace on the South, Cedar River on the East and Koss on the West are the missions attached to the parish.

Cedar River is a small saw-mill town, twenty-four miles east of Stephenson, situated on the shore of Green Bay. Father Martin Fox was the first priest to visit the place. After him Father De Langie stationed in Stephenson, added it to the list of his regular missions. Finding it more out of the way than other missions he suggested the building of a small church. The subject was readily taken up and at a meeting agreed to pass the hat among the residents once or if necessary twice and then to make up the deficit among themselves, each sharing alike. Mr. John Ringwood, then accountant for the Spaulding Lumber Company, now a prominent resident of Ashland, Wisconsin, was entrusted with the passing of the hat. That he did his work well and that he met with most generous encouragement is proved by the fact that he collected more money than the estimated cost called for. During the summer of 1887 the building was put up and when all bills were paid there was fifty dollars left in the treasury. With little exertion the ladies of the congregation made enough money by means of picnics and



socials to pay for the pews, altar, bell and other furnishings. In September 1888 Bishop Vertin dedicated the church to the Sacred Heart and on the occasion blessed the bell.

The place was always attended to by the pastors of Stephenson with the exception of the summer of 1890 when Father Boever went up from Birch Creek, every other Sunday.

The Catholics of Stephenson use the Township cemetery for burial purposes but have lately acquired ten acres of fine land which will be turned into a cemetery as soon as it can be cleared and graded.

#### NADEAU.

#### THE CHURCH OF ST. BRUNO.

All along the North Western Railway from Menominee to Negaunee as a natural result of shipping facilities commercial centers, larger or smaller, according to patronizing neighborhood, has sprung up apace with the development of the country. Nadeau owes its beginning to the man whose name it bears. Bruneau Nadeau, Sr., built there a small saw-mill in the early 80's, drawing a good sized lumbering industry to that town, which occasioned not only the up-building of the village, but also brought a new contingent of farmers into the neighborhood. Among the earliest settlers can be counted the Roussos, Boudins, Des Rosiers, Gretiens, Legaults, and Nadeaus. Being mostly Catholic they depended for religious services, at first on Escanaba and Menominee, and later on Spaulding and Stephenson, wherever the priest happened to reside, until the fall of 1887. The first Mass was celebrated by Father Martin Fox in a small log house of Mr.

Bruno Nadeau. Occasionally Mass was offered in the house of Isidore Legault, a short distance out in the country. Thus services were held in private houses until the fall of 1887 when the settlers considered their number large enough to maintain a church and a priest of their own. For this purpose Mr. Nadeau donated



REV. THEOPHILE EISELE, D. D., BORN AT BUCHAU, RIEDLINGEN, WURTEMBERG, JANUARY 12, 1868, ORDAINED IN ROME, BY CARDINAL VICAR PAROCHI IN 1893, FOR THE DIOCESE OF ROTTENBURG.

two acres of land in the non-incorporated village, and on this site the people, of their own accord, commenced erecting a small church. They were unable to finish it inside, so that in extreme cold weather it was unfit for use. In the fall of 1889 Rev. Peter P. Mazuret was sent as the

first pastor, and through his efforts the church was plastered and made inhabitable. He also built the steeple to it and during his stay from September 15, 1889 to April 27, 1891, erected the priest's residence, both of which, the house and the church, he painted himself.

Other pastors were:

Rev. J. A. Sauriol from May 3rd to June 7, 1891.

Rev. Michael Letellier from June 27, 1891 to May 11, 1893.

Rev. Joseph Wallace during September 1893.



SACRED HEART CHURCH, MIKADO, MICHIGAN.

Rev. A. Poulin from October 7, 1893 to May 12, 1895.

Rev. Fabian Pawler during August 1895.

Rev. Anthony Hodnik from September 8th to October 31, 1895.

Rev. John Burns from November 1, 1895 to May 10, 1896.

Rev. Fabian S. Marceau from May 24, 1896 to May 25, 1898.

Rev. John Henn from June 7, 1898 to October 6, 1901.<sup>4</sup>

<sup>4</sup>Father Barth of Stephenson attended to the parish in May, June and July, 1900, while Father Henn was administrator in Menominee.

Rev. Peter F. Manderfield from November 20, 1901 to October 12, 1902. He gave the priest's house a much needed and a thorough over-hauling.

Rev. Frederick Sperlein, the present pastor from November 16, 1902.

The original church was 50x32 feet and proved after four years too small. Father Poulin added twenty feet to it and a roomy sacristy; the unsightly windows were replaced by stained glass, and the old pews by modern ones. But these substantial improvements furnished relief only for a time. After six years still more room was needed. To supply this the present pastor built a spacious sanctuary upon a stone foundation, thus not only gaining the needed room, but giving the church externally a shapely appearance and at the same time providing under the sanctuary a room for many useful purposes, such as he wishes to have for catechism, parish library, choir practices, etc. To accomplish all this with such limited funds as the parish just then, after a liquidation of old debts, yielded, Father Sperlein worked side by side with those who were donating their labor or were receiving only a nominal compensation. Three new altars also bespeak his zeal for the beauty of the house of God. On November 16, 1904, the church was re-dedicated.

The Nadeau parish is composed of one hundred and fifty families, Canadians, Belgians, Irish, Germans, and Russians. It is limited by Kloman on the North, Carney and Bagley on the South, Nathan on the West and the fertile farming country to the East.

## SPALDING.

## ST. FRANCIS XAVIER.

In 1872 the Chicago North-Western Railroad Company extended its line from Menominee to Escanaba. Two years later Lemoyne, Hubbard and Wood built a small sawmill at Spalding. This was the first settlement at this place. What little call there was for religious services down the North-Western Line was attended from Escanaba until 1878 when in September of that year Rev. Martin Fox was sent to attend to the religious wants of Catholics on the Menominee Range. Finding Spalding most conveniently located for the discharge of his duties he settled there taking lodging in a private family and saying Mass in private houses that offered best accommodation. Encouraged by his presence and the prospect of steady employment many employees of the sawmill put up their own houses. This caused the general boarding house to be empty and the business unprofitable. Jesse Spalding, the proprietor offered it for sale and as there was no other buyer Father Fox bought it, together with two lots, for two hundred dollars and commenced immediately remodeling it into a church. One-third, the rear end, was set off for the dwelling of the pastor; from the remainder the second floor was taken out to give it a higher ceiling, and to make it more suitable for a church. A primitive altar, a counterpart to a set of rough benches, was installed and the building assumed the character and the duty of a church. Father Fox remained in charge of the mission until September 7th, 1879. His first baptism recorded is on September

BESSEMER, MICHIGAN.





15, 1878, that of Marie St. John. His first two successors, during their short stay do not appear to have done much improving. Father Bordas partitioned the rear end set off for a priest's dwelling into a comfortable residence, built the steeple, bought a bell and fitted up many necessary things in the church and sacristy. Father Fox in his time attended to Cedar River, Stephenson, Nadeau, Klonman, Wilson, Bark River, Hermansville and intermediate missions up to Vulcan. His successors had lost jurisdiction over the missions west of Hermansville. All



VIEW OF OLD ST. SEBASTIAN'S CHURCH, BESSEMER.

other missions except Stephenson were visited every three weeks. Spalding and Stephenson having services every Sunday.

The succession of pastors after Father Fox, is the following:

Rev. J. E. Martel, from July 14, to May 29, 1881.

Rev. Theodor Aloysius Majerus, from May 14th to August 14, 1881.

Rev. P. E. Bordas, from August 18,

Rev. J. H. Raynaert, from October 8, 1881 to September 27, 1882.

1882 to June 28, 1883.

Rev. F. X. Becker, from August 12, 1883 to July 12, 1884.

Rev. M. Orth, from August 17, 1884 to April 11, 1885.

Rev. A. O. Pelisson, from June 21, 1885 to October 18, 1886.

Rev. F. S. Marceau, from October 25, 1886 to October 3, 1887.

Rev. P. Girard, from October 11, 1887 to May 27, 1888.

Rev. G. Beliveau, from June 3, 1888 to February 9, 1890.

Rev. A. Vitali, from March 3rd to June 1, 1890.

Rev. T. V. Dassylva, from July 26, 1890 to April 25, 1891.

Rev. J. R. Regis, from May 3rd to August 12, 1891.

Rev. A. C. Keller, from March 8th to May 29, 1892

Rev. Joseph Hoeber, from August 26, 1892 to November 27, 1893.

Rev. R. Cavicchi, from March 13th to August 27, 1894.

Rev. A. Molinari, from December 11, 1894 to August 23, 1896.

Rev. Frederick Glaser, *ad interim*, from September 6th to November 15, 1896.

Rev. F. Sutter, from December 13, 1896 to April 24, 1897.

Rev. Julius Papon, from May 5th to August 22, 1897.

Rev. John Henn, from August 29, 1897 to May 31, 1898.

Rev. John Burns, from August 20, 1898 to August 11, 1901.

Rev. Frederick Glaser, from August 1901,—the present incumbent.

In the course of these many years the small saw-mill location has grown into an extensive parish. For many miles

the whole neighborhood has been settled by farmers who, one by one, as they came, added their individuality and their wealth to the strength and permanency of the parish. A mile to the South, the railroad junction, too, has attracted a good many families who make their home there for reasons of employment by the railway company or for business attractions. In short, in less than twenty years over two hundred and fifty families have added their membership to the Spalding church so that the old boarding-house structure could neither afford them room nor was it in keeping with the demands of time. A popular cry was raised for modern buildings, house and church. In 1895 Father Molinari built a \$1,300 rectory without incurring a debt. This manifestation of popular good will sufficiently warranted the construction of a new church, and although its realization postponed for five years, enough life was infused into the project to awaken the never-missing calculations as to the new site. Powers, the junction for the Watersmeet branch of the North-Western Road anxious for its own importance, with pardonable pride, vied with Spalding, her sister village, for the honor. But popular vote decided in favor of the latter. Ross Brothers donated then three lots, a block's distance east of the old church. With the bothersome preliminaries disposed of, Father Glaser lent his energies to actual building. In 1892 the corner stone was laid privately and on October 11th of the following year Rt. Rev. Monsignor Charles Langner, assisted by the neighboring clergy, solemnly dedicated the new church which is a credit

to the pastor and people. It is of Gothic design and brick veneered; its cost is over sixteen thousand dollars, half of which was paid before it was blessed. The plans were furnished by E. Brielmaier and Sons of Milwaukee, Wisconsin.

The parish is composed of Canandian, Irish, German and Bohemian families residing in the towns, Powers, Spalding, Wilson and the surrounding farming country.



THE PRESENT ST. SEBASTIAN'S CHURCH, BESSEMER.

#### HERMANSVILLE. CHURCH OF THE IMMACULATE CONCEPTION.

This mission was attended from Spalding from its inception. Once a month the priest read Mass in the old school house which was kept in repair by the town mainly for public dances, political caucuses and cheap shows. Frequently services had to be given up because the

night before the hall was occupied by some minstrel show who left the hall in an unsightly condition. For this reason the pastors attempted at different times to build a small chapel but always met with a failure because the company would neither sell nor donate a site. Finally Father Glaser succeeded in obtaining a lot from the Wisconsin Land and Lumber Company where he erected a small but

The parish numbers one hundred and twenty families, and about two hundred and fifty individual men, who are either single or have their families in the old country. According to nationality they are French, Irish, Italian, Croatian and German.

### VULCAN.

#### CHURCH OF ST. BARBARA.

The Catholic miners at Vulcan were wont to attend divine services at Norway. In 1882 some Tyrolese banded together for the purpose of having a church built at the Vulcan location. The Penn Iron Company leased them a lot 124x116 feet for the purpose. Their earnest endeavors soon gained the favor of public sentiment and a small church was the result. The pastors of Norway came to say Mass on Sundays until October 8, 1887, when Rev. Dominic Vento became the first resident pastor. He staid till September 8, 1889. List of other pastors:

Rev. A. O. Pelisson, from December 15 1890 to July 26, 1891.

Rev. Alberico Vitali, from January 31, 1892 to November 5, 1893.

Rev. A. Molinari, from November 8, 1893 to November 13, 1894.

Rev. Joseph Pinten, *ad interim*, from November 18, 1894 to February 1, 1895.

Rev. Joseph Haas, from May 5, 1895 to September 26, 1897.

Rev. Beniamino Berto, from October 17, 1897 to August 25, 1898.

Rev. W. H. Shea, from November 4, 1898 to April 19, 1899.

Rev. John Kraker, from May 3rd to November 5, 1899.

Rev. Raphael Cavicchi, from Novem-



REV. CHARLES J. SWOBODA, BORN AT LEOB-SCHUETZ, UPPER SILESIA, JULY 29, 1873, OR-DAINED BY BISHOP EIS, MARQUETTE, MICHIGAN, JUNE 29, 1902.

neat church. It was dedicated on December 14, 1902 by Rev. Father Menard. After that the services were held every three weeks and then every other Sunday. In September 1906 Rev. Anthony Waechter was appointed as the first permanent pastor, but was succeeded by the Rev. Joseph Dittman, March 28, 1907.



ber 12, 1899 to July 11, 1906, when he came to his untimely death by accidental drowning while outing on one of the neighboring lakes.

Rev. A. Wollny, *ad interim*, from July 13th to August 12, 1906.

Rev. John Stenglein, the present pastor, from August 15, 1906.

The rectory was built by Dr. Vitali. Father Shea expended eight hundred dollars in enlarging the church and Father Cavicchi some three thousand additional in improving the entire property.

The congregation consists of two hundred and fifty-three families including those residing at Waucedah and Loretto. According to nationality they are Italian, French, Irish, German, Polish, Belgian and Slovenian.

#### NORWAY.

##### ST. MARY'S CHURCH.

Here as elsewhere in the Menominee Iron Range the town has its *raison d'être* in the mining industry. In August 1878 the first operations were commenced in the Norway mine owned under lease by the Menominee Mining Company. The richness of the hematite ore was such that over the first half year's mining of 7,276 gross tons the second year's output increased to 93,619 gross tons and in 1880 to 198,165 gross tons. Evidences of this excellent ore and in inexhaustible quantities were from the start most remarkable. The mine was an assured fact from the beginning and upon this security the town commenced to nestle around the hills. It was platted by Carl L. Wendel. Father Rousseau stationed in Quinnesec but a short time, with an inborn keenness perceived the possibilities of the future and

took proper steps to obtain lots for the building of the church. A large piece of land, overhanging partly the deep cut of the railroad bed, was given him by Mr. Carl L. Wendel. On this property he, Father Rosseau, built the present house and right aside of it the church. When this church was dedicated it is impossible to ascertain. The first baptism recorded is that of Agnes Ronan on the 17th of July 1878. When Father Rousseau was erecting his two buildings, woods bordered on his premises, but he built well, especially he demonstrated a sense of practicability in building a model of a priest's house.



VIEW OF THE OLD ST. AMBROSE CHURCH AND HOUSE, IRONWOOD, MICHIGAN.

Thirty years have passed since and Norway's rectory is still considered the best laid-out rectory in the diocese. Rousseau finished only the lower story of his home because in May 1881 he was changed to the St. John's church in Ishpeming, where he duplicated the priest's residence of Norway.

After Father Rosseau, came, on May 15, 1881, Rev. Luke Mozina. The unfortunate man's mind became deranged, and about the middle of February 1882 he was taken to the St. Joseph's Retreat,

Dearborn, Michigan, and ended there his day on the 19th of April (1882).

In the parish, odd fate! he was succeeded by the bishop who had ordained him. In his simplicity the good Bishop Mrak consented again to fill the vacancy until the Ordinary could find a suitable pastor. On May 2nd the Rev. Mathias Orth arrived. He staid with the parish only a little over a year during which time



PRESENT VIEW OF THE ST. AMBROSE CHURCH AND HOUSE, IRONWOOD.

he lengthened out the church by twenty feet to meet the growing demands. Upon his removal to Eagle Harbor, September 11, 1883, Father Brown of Quinnesec, who was on the point of going to the Green Bay diocese, through courtesy acted as pastor during the month of September until the appointment of Rev. Martin Kehoe, October 10, 1883.

Under these continual changes the parish did not prosper. Each incumbent naturally did his best but in the short time of his stay could carry out no lasting improvements. With the arrival of Father Kehoe this rather disheartening aspect changed. Being conversant with the principal languages, English, French, German, and Italian, spoken in the parish, he soon won the confidence and the affection of the people. He labored assiduously amongst them and laid particular stress upon the training of the growing generations. To be more successful in moulding the character of the young of so many mixed nationalities he thought of enlisting the help of that powerful auxiliary, the Christian school. It took some time before the means of the congregation allowed him to carry out his plans, but with his persistence, and, not without sacrifices, the new school, in charge of the Franciscan Sisters of Alverno, Wisconsin, opened its doors in September 1888. The course embraced a full high school until after the change of Father Kehoe to Ironwood, October 17, 1890. Since then the following were the pastors:

Rev. John Cebul, from November 22, 1890 to April 29, 1891.

Rev. John H. Raynaert, from May 10, 1891 to May 22, 1892. (Dr. Vitali from Vulcan ad interim.)

Rev. John Henn, from October 21, 1892 to June 11, 1893.

Rev. A. W. Geers, from June 20, 1890 to October 14, 1894.

Rev. F. X. Becker, from November 5, 1894 to September 1, 1900.

Rev. William H. Joisten, from September 1, 1900, the present incumbent.

In 1904 a complete remodeling of the church was undertaken and forty feet added to its length. The interior was frescoed and furnished with new altars, stations, and stained glass windows. On January 7, 1906 a fire broke out in the church, but fortunately the damage was limited to a few hundred dollars and was covered by the insurance.

The Franciscan Sisters of Alverno gave up the management of the school in May 1895. The following September the Sisters of St. Joseph, Concordia, Kansas, took up the teaching, but gave it up in May 1900. Then for one year it was maintained by means of lay teachers and since September 1901, the School Sisters of St. Francis, Milwaukee, Wis., are in charge of it.

The congregation numbers two hundred and fifty families—English, French, Belgian, Polish, Italian and German—about evenly dividing the honors.



INTERIOR OF ST. AMBROSE CHURCH, IRONWOOD.

### QUINNESEC CHURCH OF THE IMMACULATE CONCEPTION.

To John L. Buell is due more credit for the early development of the Menominee Iron Range than to any other man. In 1873 he located a body of iron ore at Quinnesec. By driven test pits he proved the existence of such ore in sufficient quantities and demonstrated its practical value by a test in the Menominee Furnace, transporting the ore in the winter across a roadless country of thirty miles to the

nearest station on the Chicago North-Western road. Owing to persistent rumors of ore being found on this range the railroad company abandoning the original idea of extending the road from Menominee to Escanaba by the lake shore route, parallel with the state road, built their line more inland. After Mr. Buell's discovery the same company, but under the charter of the Menominee River Railroad Company, obtained from the Legislature

of 1876 seven sections per mile of the State swamp lands, in Menominee and Delta counties, for the construction of a road through the Menominee Iron Range. The road was actually commenced from Powers to Vulcan in 1876, a distance of eighteen miles, but not completed until the summer of the following year. In the winter of 1877-78 the road bed reached as far as Quinnesec and at the close of the year to Iron Mountain, Florence, and Crystal Falls.



Mr. Buell, the father of Quinnesec, laid out his town in 1877. Being the first platted town on the range the advent of the railroad naturally raised it to a sudden importance. Father Fox was at the time stationed at Spalding. Seeing his territory studded all at once with mines he followed the crowds up the line to the new town site. The future looked bright. Among the new homes of the miners and tradesmen rose also a frame church—a

became known, easily won out over her older sister, Quinnesec. In the summer of 1878 Father Rosseau was sent to Norway to establish a new parish. He finished the church in Quinnesec and he and his successors retained it as a mission until the end of 1882. Although Mass was celebrated there every Sunday the people would not be satisfied till they had their own priest. To lay a better claim for one, they built quite a stately residence for him. Yielding to such pressing petitions,

Bishop Vertin sent them the Rev. John C. Kenny, whose stay was, however, very short. Beginning of January 1883 Rev. John Brown was made to succeed him. Seeing their wishes realized the people liberally contributed towards what was still necessary for the equipment of church and house. On the sixth of May 1883 Bishop Vertin blessed their church in honor of the Immaculate Conception.

Father Brown's administration was a good one, but the hard and scattered missions proved too much for his enfeebled health.

From the hands of Bishop Krautbauer he accepted an easier pastorate at Fort Howard, Wisconsin, where there were no missions attached to the parish. During September, one month before leaving the diocese, he lived in Norway looking after the two parishes until the appointment of new pastors, October 1, 1883 when Rev. M. Faust came to Quinnesec.

At the time when Quinnesec was made an independent parish all settlements due



ST. AMBROSE SCHOOL, IRONWOOD.

mere shell, unplastered, unfinished. But such as it was it gave him room for services and a corner for his own abode whenever he happened to stay in town. If the rough boards could talk they could tell of the sacrifices of this pioneer-missionary, how often he prepared coffee for his breakfast in an oyster can!

In 1878 the Norway mine became a producer. Following better and steadier earning facilities new comers soon made a new town and Norway, as the town

west were included as missions, so that the priest had to visit periodically Indiana Mine, Iron Mountain, Crystal Falls, Iron River and wherever people made a home throughout the trackless territory of the present Gogebic. At these places prospecting was carried on and they were all more fortunate in their finds than Quinnesec where the ore body was of peculiar formation. The Chapin mine at Iron Mountain discovered in 1879, was shipping ore in less than a year after the first test-pit was sunk. The richness of the ores and seemingly inexhaustible deposits of it attracted not only the attention of the mining world but brought people to the location who in a short time built up a town of no small proportion. With awe did Quinnesec look upon her best citizens moving to a better town. The scramble for town lots and positions was such that in less than two months two-thirds of Father Faust's parishioners were living in Iron Mountain. He visited them regularly and held services for them, but what was more natural than that they should ask him to remove to them? With the approval of the Bishop, Father Faust secured lots in the new town site and upon completion of a spacious church moved to Iron Mountain in the summer of 1884. Thus Quinnesec, struggling under divers fortunes, became a mission to Iron Mountain and has been attended from there ever since.

On May 18, 1906 Quinnesec was visited by a disastrous conflagration started from carelessly ignited rubbish. The church burned to the ground. Only the vestments, chalice and a few statues and pictures were saved. The house was damaged but has been repaired since and one

part of it is used as a chapel. The old bell, which was blessed by Bishop Verdin, on May 30, 1884, was rendered useless.

#### IRON MOUNTAIN.

#### ST. JOSEPH'S CHURCH—FRENCH.

When the building of a church at Iron Mountain came up for consideration Mr. William Foster, agent for the Hamilton



REV. HENRY A. BUCHHOLTZ, BORN AT ESCANABA, JUNE 20, 1874, ORDAINED IN ST. JOSEPH'S CHURCH, AT ESCANABA, MAY 15, 1898, BY MSGR. VERDIN.

Lumber Co., offered the forming congregation two lots which were gratefully accepted by Father Faust. Finding two lots inadequate he purchased from the same company three more for the sum of three hundred and seventy-five dollars. On this site he commenced building a church 105x50 feet including three rooms in the

rear. The building was not completed until June 1884 although, for want of other accommodation, services were held in it as soon as it was enclosed. In 1886 Father Faust added three more rooms to his living apartments and at the end of September when he was changed to Calumet, there was no indebtedness on the property which, by the purchase of five additional lots consisted, besides the buildings, of the entire block, number 15, Kimberly's addition to Iron Mountain.



ST. MICHAEL'S POLISH CHURCH AND HOUSE, IRONWOOD, MICHIGAN.

The list of pastors and their assistants since 1886 is as follows:

Rev. A. Th. Schuettelhofer, from October 1, 1886 to October 16, 1887, Rev. Don Vento, for the Italians, during May 1887.

Rev. J. H. Reynaert, from October 21, 1887 to October 1, 1888.

Rev. J. A. Keul from October 8, to August 8, 1890. Rev. J. A. Sauriol, assistant from August 23rd to November 5, 1889, and Rev. A. O. Pelisson, assis-

tant from December 20, 1889 to August 7, 1890. Rev. R. Cavicchi, assistant for the Italians in the fall of 1889 and in the spring of 1890, when the Italian Holy Rosary congregation was formed.

Rev. Honoratus Bourion, from August 8, 1890 to June 14, 1893. Rev. Joseph Wallace, assistant during January and February 1893.

Rev. T. V. Dassylva, from June 18, 1893 to May 1895.

Rev. M. Letellier, from June 9, 1895 to January 10, 1897.

Rev. A. Poulin, from February 1, 1897 to December 27, 1900.

Rev. L. Z. Huet, *ad interim*, from December 30, 1900 to February 3, 1901.

Rev. T. V. Dassylva, second term, from March 2, 1901 to July 9, 1903.

Rev. M. Jodocy, from August 5, 1903 to September 9, 1905.

Rev. R. Jacques, the present pastor from September 14, 1905.

The upbuilding of the St. Joseph's church and congregation, started by Father Faust, has a checkered history. Father Keul built the new house and Father Bourion added the southwest wing to it. On December 25, 1890 the church burned to the ground. To house his congregation Father Bourion built on the west end of the block a spacious shed where temporary comfort was obtained. The summer previous to the fire the Italians had withdrawn and built their own church in



the neighborhood of Lake Antoine. Then old whispers of separation of the French and all other nationalities became loud. Terms of division were effected. The French retained the south half of the block with the house, and the outgoing nationalities received as their share four thousand dollars in cash and the north portion of the block. Both congregations started to build. Father Bourion laid out his church on the site of the one devastated by fire, only larger and more modern in style. Limited means permitted him to finish the basement and enclose the wooden frame of the church. Father Poulin, brick-veneered it, furnished the art-glass windows, three bells, blessed November 25, 1900, incurring an indebtedness of three thousand dollars, gave it a metal ceiling, and had it dedicated by Bishop Eis on June 18, 1899, although the inside was neither lathed nor plastered. This work fell to the lot of Father Jodocy who finished and furnished the inside. The Altar Society gave him the main altar; and the stations were purchased at the cost of seven hundred dollars. The outstanding debt of three thousand dollars was not reduced.

The St. Joseph's congregation consists of one hundred and fifty Canadian families.

#### IRON MOUNTAIN. CHURCH OF THE ASSUMPTION OF THE BLESSED VIRGIN.

It is doubtful if St. Mary's church

would be built had not fire destroyed the old mother church of St. Joseph. The terms of division of property would have been more difficult which problem would have deferred the outgoing of either party. However, the ashes of the church were not cold yet when it was a settled fact that the Irish, German, Austrian and other nationalities would have to build, the St. Mary's church. Father Bourion bought on March 14, 1893, from William H. Clark lots 6 and 7 in Block 17, Kim-



INTERIOR OF ST. MICHAEL'S CHURCH, IRONWOOD.

berly's First Addition, for the sum of seven hundred and seventy-five dollars. Plans were adopted and the church well under way when Rev. F. X. Becker came to the congregation as first pastor but remained only six months—till the end of August 1893. Father John Cebul served the congregation during September of 1893 and Rev. Joseph P. Kunes from October 10, 1893 to October 7, 1897. Then came, on October 11th, Rev. Anthony Hachnik. His term was brief. Yielding

to popular demand, Bishop Vertin permitted him to return, December 10, 1897, to his former parish of Bessemer and his successor at that place, Rev. A. J. Doser, became his successor at Iron Mountain. He administered the parish one year, and was succeeded on December 18, 1898 by Rev. N. H. Nosbisch. Until 1900 the

Besides a new foundation and a new roof, speedily given to the new rectory, few changes were necessary. For the societies of the parish the basement under the church was converted into St. Mary's Hall.

Ever since the birth of Iron Mountain the township cemetery at Quinnesec was held in common by the inhabitants of both towns. This seemed natural enough because most of the early settlers of Iron Mountain had first lived in Quinnesec. In twenty years the population has for the greater part changed, the small mining location of one hundred and fifty people has grown into a city<sup>5</sup> of over nine thousand inhabitants and the question was more than once raised, "Why couldn't we have our own cemetery?" Nobody seemed to know really why, except that a common opinion prevailed that an available location was wanting in the neighborhood of the city. Father Nosbisch, induced by the disagreeableness of long drives in winter to the cemetery, looked into the matter. He found suitable grounds adjoining the city limits and at once brought the subject to the notice of the mayor, the Hon. Alfred Cruse. The matter looked into, no one was more agreeable than the common



REV. FABIAN S. PAWLAR, BORN AT BENKOWITZ, SILESIA, JANUARY 14, 1847, ORDAINED BY CARDINAL PATRIZI, ROME, MAY 19, 1874.

priest lived in a rented home in the rear of the church on W. A. street and later on at 308 W. A street. Then, a house and lots 9 and 10 of the same block in which the church is situated were for sale and Father Nosbisch bought them on the 17th of April for twelve hundred dollars from Martin J. Hilleman and his wife.

council and the mayor. Purchase of the site was made on the 9th of June 1901. One-half was deeded to the Bishop of the Catholic diocese of Marquette, for the burial of Catholics and Bishop Eis deeded it back to the city of Iron Mountain with the proviso that no one shall be

<sup>5</sup>Incorporated as a city April 2, 1887.

buried there without the permission of the pastor of Catholic Churches in Iron Mountain, or the Bishop himself.

The appointment of Father Nosbisch to Ironwood terminated his activity. He was succeeded, August 4, 1901, by Rev. John Kraker, who, by way of temporal improvement in the parish did much for its welfare, but in particular may be mentioned the frescoing of the church, the purchase of the house and lot number 8, which stood between the church the priest's residence. This property was bought on May 29, 1903 from Sidney Mitchell and wife for one thousand three hundred dollars.

The work of the Ironwood parish proved too much for the none-too-robust health of Fr. Nosbisch. At the Bishop's instant request he returned, November 4, 1904, to the pastorate of St. Mary's.

St. Mary's parish is a fair sample of different nationalities. There are one hundred and sixty-three families in all; fifty-seven Irish, fifty-two Slovenian, forty German, seven Polish, four Arabian and three Hungarian.

Besides Quinnesec where Mass is said regularly once a month on Sunday's there is the new mission of Pentoga, Iron Co., with nineteen families. Mass is being said once a month on a week day.

#### IRON MOUNTAIN.

#### IMMACULATE CONCEPTION.

#### CHURCH—ITALIAN.

This congregation is exclusively Italian. From the beginning of the Chapin Mine Italians were favorite employes of the company. Becoming numerous Bishop Vertin gave them in the fall of 1889 a priest in the person of Rev. Raphael Cavicchi. Under his supervision arrange-

ments were made for the formation of an Italian congregation. In the spring of 1890 they purchased lot 3 in Block 4 in Gay's subdivision to Iron Mountain and commenced the erection of a frame church with rooms over the sacristy for the accommodation of the pastor. In the fall it was blessed under the title of the Holy Rosary. On November 2, 1893 this structure burned and Father Cavicchi was sent to Spalding from where he directed the re-building of it. At the dedication the title was changed to that of the Assumption.



ST. LAWRENCE'S CHURCH, METROPOLITAN, MICH.

#### Next pastors:

Rev. Joseph G. Pinten, from December 20, 1894 to August 21, 1898.

Rev. Benjamino Berto, from September 10, 1898 to March 30, 1902.

Rev. Peter Sinopoli, from April 4, 1902 to April 1903.

Rev. Aloysius Lango, the present pastor, from March 25, 1903.

The second church was practically the same as the first, as it was rebuilt upon what was saved from fire. Hence, the scarcity of room was felt as soon as the



attendance increased, which it did through new immigration as also by renewed practice of religion inspired by preceding pastorates. The idea of a commodious church therefore easily gained the minds of people who were anyway desirous of having a substantial church, such as they had left in their native country. Just at this period Father Sinopoli came to the parish and he took up at once the popular demand. The rest of block 4, in which the parish owned but one

teen thousand dollars of which two-thirds are paid. It was dedicated to the Immaculate Conception on January 1, 1903, by Bishop Eis, assisted by Fathers Sinopoli, Dassylva, Kraker and Pinten.

The congregation is composed of two hundred and fifty families.

#### CRYSTAL FALLS.

##### GUARDIAN ANGELS CHURCH

The discovery of iron at Waucesdah by Bartly Breen in 1867 led gradually to the exploration of the Menominee Range so that in a dozen of years the entire line from Powers to Florence, Wisconsin, was studded with mines and towns. The railroad closely followed them and made in 1879 her terminus in Florence. From this point all sorts of prospecting was carried on. One John N. Armstrong, a woodman, strayed to the falls of the Paint River and discovered there an out-cropping of iron. He was followed by



PARK RIVER CHURCH AND HOUSE.

lot, was purchased from the Houghton Mineral Land and Mining Company, June 10, 1902, for a consideration of one thousand dollars and there commenced to rise the red-sand-stone building in style exclusively Italian, so that one cannot mistake the character of the building nor the nationality of its owners. The interior, distinctly foreign, is not disappointing, although the frescoing done by Father Sinopoli himself, is rude. To the church is attached in the rear the rectory. The entire building cost little over thir-

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laid out a site for a town and christened it Crystal Falls, a name derived from the falls of the Paint River. The growth of the town was as rapid as the richness of the neighboring mines was promising, so that the North-Western railroad management did not hesitate to extend their line to the foot of the town in the fall of 1882.

The people who flocked to this new mining camp were of a promiscuous avocation, nationality and creed. The Catholic, belonging as usual to many different nationalities, were visited for the first time in the early fall of 1883 by Father Faust of Quinnesec. He said Mass in Doucet's hall and afterwards in the skating rink, which he was ordered to vacate just in time to save his Mass-paraphernalia from burning. From this time on the pastors from Iron River attended the mission. They were Revs. A. O. Pelisson, Ch. Raphael, Fabian S. Marceau, J. E. Struif, Joseph Haas, Joseph Barron, and E. Chapuis, who was the first to take up his residence in Crystal Falls, May 8, 1887.

Father Struif, a new arrival from Germany, and an excellent priest, who much disliked saying Mass in school-houses, was the first to take steps towards building a church here as well as in Iron River. During his short stay of three months he had in both places the building material on the ground when he was called to Marquette. Father Haas, his successor, immediately took up the work and built both churches as far as the means went. In May 1887 the Bishop sent Rev. E. Chapuis as first resident pastor to Crystal Falls. For his residence he built in the rear of the church an addition and in the summer months finished the interior of the church, which afterwards was dedi-

cated by Bishop Vertin on the 23rd of October 1887, in honor of the Guardian Angels.

Father Chapuis was succeeded by Rev. F. X. L. de Langie on June 11, 1888 and after his departure, April 18, 1889, the mission was again attended, from August to December, from Iron River, by Rev. Father Cebul. On December 15th, Rev.



REV. WILLIAM B. STAHL, BORN AT HOUGHTON, MICHIGAN, MARCH 24, 1874, ORDAINED AT HOUGHTON, MICHIGAN, AUGUST 10, 1902.

Joseph A. Sauriol was appointed pastor and stayed till August 17, 1890. Since then the following priests served the mission:

Rev. J. H. Raynaert, from September 14, 1890 to April 29, 1891.

Rev. John Burns during May 1891.

Rev. Fidelis Sutter from June 7, 1891 to August 22, 1892.

Rev. A. J. Rezek from August 25, 1892 to November 3, 1895.

During his absence from November 1894 to May 1895, Rev. Fabian Pawlar.

Rev. Frederick Eis from November 10, 1895 to February 26, 1899. Then he became administrator of the diocese upon the death of Bishop Vertin, and subsequently his successor.

Rev. John Kraker, *ad interim*, from Marquette in March until the appointment

vicchi, J. F. Van Oudenhoven, F. Justin Welk, O. F. M., F. Herman Rogier, James Lenhart, P. Eustachius Goerlich.

The material building-up of this mission was slow and during industrial depressions as that of 1893, the parish had to put forth a considerable effort to make both ends meet. The first ground lot 280 of the First Addition to the Village of Crystal Falls was donated in 1886 by the Crystal Falls Iron Co. and the same time lots 281 and 282 secured under option but not purchased until

January 30, 1893, although Father Sutter had the rectory built the year before on these lots, east of the church. To him many creditable improvements are due. Fencing in the property he planted trees all along the four sides and was the first to lay sidewalk in that block. Laying out a lawn between the two buildings he put all the rest of the ground under cultivation raising the greatest variety of vegetables so



THE BASEMENT CHURCH, SCHAEFER, MICHIGAN.

of Rev. John A. Keul, March 26, 1899 to May 18, 1901.

Rev. William Gagnieur, S. J. looked after the parish during June 1901.

Rev. F. X. Becker from July 7, 1901 to May 19, 1904 and from that day the present incumbent, Rev. Joseph P. Kunes.

Illness which led to his final resignation, compelled Father Becker to be absent at different times. On such occasions he was substituted by Revs. M. G. Van den Elsen, O. Praem., F. Van Nistelroy, O. Praem., J. N. Pociacha, J. Kraker, R. Ca-

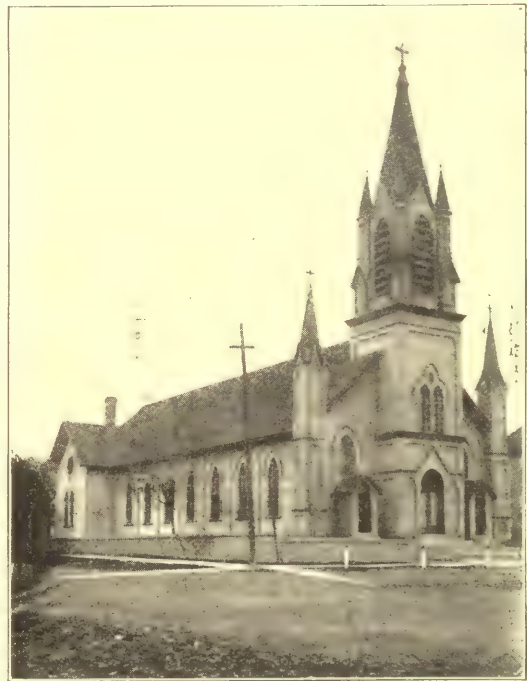
that his garden became an object of admiration to the neighbors. A serious obstacle to gardening was the scarcity of water. The village plant being too small the people did not take trouble to bring pipes to their premises but rather dug wells or borrowed water from the neighbor who was more fortunate striking water at an inconsiderable depth. Real cold or real hot weather did not agree with these wells, they usually went dry to the great annoyance of the proprietors. In the fall of 1892 Father Rezek, determined to ob-



tain a permanent supply of water, dug a well and with the first blast in the ledge at a depth of thirty-six feet such a volume of fresh water poured forth that the two Finns working at it were unable to remove the debris of the stone. A well beaten path in winter and summer spoke loudly how much this inexhaustible supply of water was appreciated. For the protection in the winter of those who came to draw water, the priest put a spacious shed over the well.

Crystal Falls region tasted in 1893 of the great poverty so common in those days in all iron regions. The Shafer, the Dunn and the Mansfield, were the only mines working, employing a reduced quota of men. The same year however the Dunn suspended operation through the failure of the Schlesinger syndicate and the Mansfield, the only Bessemer ore property in the Iron County, was inundated (in the fall of 1893), the Michigamme River breaking through, drowning twenty-eight men. In those days only two classes of people lived in Crystal Falls: those who did not have enough to get out of town, and those who had enough to tide them over to the brighter days. The Guardian Angel's parish was reduced in the fall of 1892 from one hundred and twenty-six to sixty families in less than two weeks. Still the people were cheerful and generous. A bazaar held for the church netted something like three hundred dollars. An urgent debt was paid and in place of the ugly large box stoves, a hot air furnace placed in the church. In February 1893 the pastor picked up even enough money to pay for the two lots, the price for which Mr. S. D. Hollister had reduced by one-half.

In 1897 with the revival of industry life begun to pulsate with greater vigor than ever. Prosperity was never greater in Crystal Falls than it is today, when every mine is being worked. The little church bears witness to this. Already Father Keul gave it the much needed repairs in and outside, giving the pick-roofed steeple the present appearance. But Father Kunes has completely transformed



ST. JOSEPH'S (GERMAN) CHURCH, ESCANABA, MICH.

the building, at the cost of six thousand dollars, now all paid for. To the rear an addition of thirty feet was made. The interior is steel-ceiled with an artistic design and decorated. The old altars, partly the hand-work of Father Rezek, replaced by three gothic altars of a most modern pattern, manufactured by Hann, Wangerin-Weickhardt Co. of Milwaukee,

Wis. New pews, stations and stained glass windows give the church a completeness seldom rivaled in a town of this size. The stations are paintings of unusual merit executed by Anton Lang of Reichenau, Bohemia and were donated by Senator M. H. Moriarty, way down in 1893. The same gentleman donated the present main altar. Other donations were: The St. Joseph's side altar by the Slovak and Polish members of the congregation; the Blessed Virgin altar, Father Kunes; the local Knights of Colum-

The Guardian Angels congregation numbers about one hundred and fifty families, more than one-half being Slavs. According to predominant majority, they are Slovaks, Canadian, Irish, Polish, Bohemian, Lithuanian, German, Belgian, Italians—and others. Missions attended from Crystal Falls, are Amasa with twenty-five, and Mansfield with ten families. The number of families is subject to continual fluctuation. (Sagola and Channing attended now from Republic.)



ST. JOSEPH'S SCHOOL, ESCANABA.

bus a two hundred dollar vestment; each a window, Bishop Eis, Father Rezek, James Corcoran, Father Kunes, Joseph Leonard, Mottes Brothers, John Tuft, Paul Schook, Jerome B. Schwartz, John Dawson, Mrs. John Harbour, William Russell, William Rogers and the Slovak Catholic Society.

The church was re-dedicated by the Rt. Rev. F. Eis, on the 28th of October 1906 under the assistance of the pastor, of Rev. C. J. Kirkfleet, O. Praem., and Rev. Jeremiah Moriarty.

The parish makes use of the city cemetery, half of which is allotted to the burial of Catholics.

#### IRON RIVER. ST. AGNES CHURCH.

At the same time that iron was discovered on the Paint River parties were diligently searching for similar ores west

of Crystal Falls, firmly believing that nature has deposited her gifts also in this section. In this they were not mistaken. One of the first to find iron on the Iron River, was Richard L. Selden, a native of Connecticut, who came to the Upper Peninsula with the railway survey. About the same time the MacKinnon Brothers discovered an out-cropping which afterwards became the Nanaimo mine. Notwithstanding the failures of several mining enterprises to develop a profitable mine during the first years, it was clear

to the mind of the public that iron was there and in plenty. That these opinions were right is proved by the fact that today large mines exist right over the once abandoned pits. Faith in the future of Iron River never faltered. The MacKinnon Brothers laid out during the summer of 1882 a town which has had a steady growth ever since. The same year the North-Western railway people extended their line from Florence to Stambaugh and since then to Watersmeet making a connecting link with the Gogebic.

The territory of this new mining district was included in the Ely township with the seat of government at Republic. Upon a petition two new townships, that of Iron River and of Crystal Falls were formed. Patrick E. Dunn became the first supervisor of Crystal Falls, and Donald C. MacKinnon of Iron River. These two townships embraced enough territory to accommodate a European monarchy, hence three more townships were created, Mastodon, Stambaugh and Bates, and then the agitation for a new county began. In 1884 the legislature established the county of Iron leaving it to the popular vote to decide where the county seat should be located. On account of the restriction not to erect any county buildings for five years this question was allowed to rest until 1889. The Crystal Falls people evidently believing in the old axiom "possession is nine points of law," one winter's

night carted away all the records of the county from Iron River. A bitter contest, closely resembling a contest for a new church site, ensued. In the spring election the Crystal Falls people worked hard and won.

For religious services Iron River as well as Crystal Falls depended at first on Quinnesec and then on Iron Mountain. Father Faust made periodical visits until November 1883 when Rev. Anatole O. Pelisson was given charge of the entire



ST. JOSEPH'S CONVENT, NOTRE DAME SISTERS, ESCANABA.

new district. He had neither house nor church in either place and the number of Catholics was too limited to think of building a church as most of them were just making homes for themselves. So he said Mass in the school house and staid where charitable people opened a door for him. Being the holder of a pass on the North-Western railway, it is said that he rode many a time all day long on the cars, in order not to be too much of a burden to the good people. Later arrangements were made with Mrs. Mestelle, who, char-



itably disposed, looked after the wants of the stationary priest. Of these there were several before they had their own home. Father Pelisson staid about one year after which the place fell back upon the services of Father Faust. In May 1885, Rev. Ch. Raphael came but he barely served out that calendar year; he was succeeded in January 1886 by Rev. Fabian S. Marceau and in June of the same year, Rev. J. E.



REV. EUGENE BUTTERMAN, O. F. M.

Struif followed. During his short stay of three months he finally made a start for the building of a church. From the MacKinnons<sup>6</sup> he obtained a piece of land 120x100 feet. With the material on the ground ready to begin building, Father Struif was called to Marquette. Septem-

<sup>6</sup>Deed signed on August 25, 1886 by Donald C. MacKinnon, Belle M., uxor, and Alexander MacKinnon.

ber 23, 1886. Rev. Joseph Haas came, October 7th, and put up the church, but without plastering the interior. Nevertheless he said Mass in it. On October 16, 1887, Rev. Joseph Barron became pastor, but he staid only a few weeks, and for the remainder of that year the congregation was served by Father Chapuis who made his residence at Crystal Falls. In January 1888 Rev. M. J. Van Straten received the appointment and Iron River became a parish, independent of Crystal Falls. Father Van Straten bent all his energies to build a rectory. He finished the lower story of it but did nothing to the church. His successor, Rev. Philip J. Erlach, at last had it plastered, built a gallery and after painting it inside and outside, Bishop Vertin blessed it on the 6th day of October 1889, to the title of St. Agnes, the virgin and martyr.

Father Erlach's service was from April 14th to August 14, 1889. After him came:

Rev. John Cebul, from August 15, 1889 to November 5, 1890.

Rev. Dr. Alberico Vitali, from November 8, 1890 to September 7, 1891.

Rev. Dennis Cleary, from September 13, 1891 to February 28, 1892.

Rev. James Miller, from March till August 17, 1892.

Rev. N. H. Nosbisch, from October 30, 1892 to May 21, 1893.

Rev. Anzelm Mlynarczyk, from May 28th to July 13, 1893.

Rev. John Henn, from July 14, 1893 to January 21, 1894. (Then for a while attended from C. F.)

Rev. Hubert Zimmermann, from March 18, 1894 to March 14, 1895.

Rev. Adam J. Doser, from April 17,

1895 to May 1896 (Ad interim Fr. Mlynarczyk during June.)

Rev. John M. G. Manning, from June 21, 1896 to August 31, 1898.

Rev. James Lenhart, Ph. D., from September 1, 1898.

The above notes show that it took a marvelously long time to finish the church, but even then it was not completed. There was neither a belfry nor a sacristy to it. The priests managed to get along by keeping the vestments behind the high altar and vesting there, and Father Cebul, as he did in other places where he found no belfry, built a shed right in front of the house and placed a good sized bell in it. These arrangements answered their purpose well enough for a time, but when the question was raised of building a tower in front of a sacristy in the rear, the figures suggested a new church, and taking into consideration that the old building was out of proportion and poorly put together, the congregation decided to build a new church. At the public meeting the members pledged themselves to contribute each ten dollars a year until the entire cost of the new church, about fifteen thousand dollars, should be paid. With this pledge and eight hundred dollars on hand the work was commenced in 1901. Messrs. E. Brielmaier and Sons of Milwaukee, sketched the plans and their townsman, Peter Lauer, put it up. On the 28th day of November of the same year, Bishop Eis, under the assistance of the Pastor, Dr. Lenhart, Revs. H. Zimmermann, James Miller, W. H. Joisten, Fabian Pawlar, F. X. Becker, Adolph Schneider, J. M. Langan, Anthony Arzt from St. Cloud diocese and H. B. Gillenbeck of

Green Bay diocese, dedicated the new church to St. Agnes. It speaks well for the faithfulness of the people that they have kept their pledges during the past five years, so that at this writing the indebtedness is only a trifle more than six thousand dollars.

Donations: High Altar by William Murphy, St. Joseph's side altar by Joseph and Charles Malinowski, Blessed



REV. LAWRENCE LONG, O. F. M.

Virgin's Altar by John McGillis, Windows: Mrs. J. M. Crippen, Mrs. B. Mestelle, Mrs. T. G. Atkinson, A. J. Santomow, W. C. O. F., Mrs. Agnes O'Brien, C. O. F., Miss Margaret Stenglein, J. J. Sipchen, Louis Porrier, M. F. Kenny, Patrick Larkins.

The real estate of the congregation is a magnificent piece of land 240x260 feet

as level as a table. All was acquired from MacKinnons and Father Lenhart purchased on April 24, 1900 for the sum of



REV. WILLIAM GAUSEPOEHL, O. F. M.

four hundred and fifty dollars a piece of it 120x130 feet and again November 7, 1901, for a similar price an irregular piece of 240x130 feet less 60x120 feet.

The congregation owns in addition the cemetery site of seven acres in the East part of N. W.  $\frac{1}{4}$  of N. E.  $\frac{1}{4}$  Section 28 T. 43 R. 32. But this site was so badly mixed with the interment of non-Catholics that a new one donated by the Stambaugh township has been accepted with the clause that no one without permission of the pastor of St. Agnes church may be buried there.

St. Agnes parish of Iron River, as most others, is composed of divers nationalities. Of one hundred and twenty-five families there are Polish, Irish, French, German, Italian, Slovenian and Croatian.

Settlements which belong to Iron River parish are Stambaugh, Sanders and Pentoga. Formerly Atkinson, Interior and Watersmeet belonged to it. Watersmeet has been ceded to Ewen in 1903. Interior and Atkinson went out of existence. The latter place had a church dedicated by Bishop Vertin in 1895. The land 75x200 feet in the Southwest corner of Section 4 T. 44, Range 35 was donated by the Metropolitan Lumber Co. With the closing down of the saw-mills the church was sold and taken down.



## Chapter XXIV.

### WAKEFIELD, BESSEMER AND IRONWOOD.

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#### WAKEFIELD.

##### CHURCH OF ST. JOSEPH.

The church was built by Father Kunes in the summer of 1891 on lot 1, block 10, village of Wakefield, donated by Mr. L. Clements. This was a great step towards the realization of the hearts-desire of the Catholics who wished to have a church and priest of their own. To accelerate their design they purchased in the spring, April 30, 1892, the adjoining lot No. 2 to build thereon a priest's residence. But just then the iron industries began to decline and with the suspension of work their hopes vanished from the horizon. The pastors of Bessemer continued to come and say Mass from time to time in Wakefield—other missions, Mikado, Ramsey and Marenisco, had become almost depopulated. With the prosperity returned also the people and for the better taking care of them the Ordinary appointed towards the end of July 1905, the Rev. John Stenglein assistant to Bessemer parish, and on the first of October transferred him to Wakefield as its first resident pastor. A house standing on lot 3 adjoining the church property was purchased for eight hundred dollars from Mr.

Thomas Edwards and paid for from the proceeds of a fair. On August 14, 1906 Father Stenglein was succeeded by the Rev. Dr. Theophile Eisele, the present pastor.

To the Wakefield parish still belong the missions of Ramsey, Mikado on the east and Marenisco on the west. Mikado or Verona as it is called today has a church, dedicated on September 8, 1903 by Msgr. Langner to the Sacred Heart.

This parish, like the majority of them, in the diocese, has a mixed population, Irish, German, French, Italians and Slavs of all kinds.

#### BESSEMER.

##### ST. SEBASTIAN'S CHURCH.

Early state geological surveys directed the attention to the rich deposit of iron on the Gogebic Range, but not until 1879 attempts were made to locate these bodies of ore. The first explorations began at the Colby mine and the success gave an impetus to similar enterprises in a direct line east and west, so that in an incredibly short time the entire Range became the scene of liveliest activity. Where for centuries reigned an unbroken wilderness the toiler's hand commenced building

homes. House on house arose and four little villages, only a few miles apart, marked the centers of human activity. In the fall of 1884 the Milwaukee Lake Shore and Western Railway tapped this mining field opening the flood-gates to immigration and industrial commerce. The influx of people was so great that



REV. BEDE OLDEGLERING, O. F. M.

eight years after the first exploration the once uninhabited section of Ontonagon county asked for a county of its own. The division was amicably settled June 4, 1886 and by an act of legislature of February 2, 1887 the new county of Gogebic established. Its name was derived from an old Indian, Agogebic, by dropping the A. In the contest to secure the county seat,

Bessemer, with the help of Wakefield and other locations, won out.

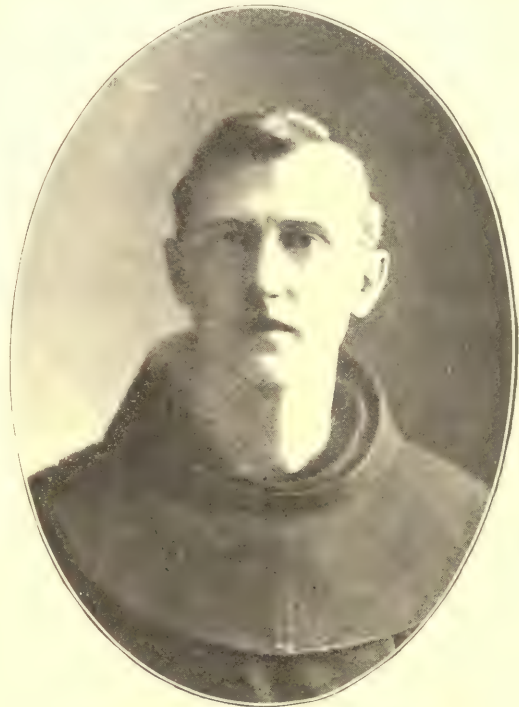
The parish of Bessemer dates from 1886. Father Hennessy was sent early in the spring to look after the wants of the Catholic people on the Range. He located in Bessemer, it being the center and also of greater promise. Renting a hall above a store he held services there while preparing to build a church. He purchased May 11, 1886, from D. H. Meritt and wife, Lots 11 and 12 of Block 6 in Hibbings, being an addition to the Village of Bessemer. Trouble about the collections made the priest's further utility impossible, so he was replaced by Rev. Edward P. Bordas. His first entry on the baptismal record is that of Mary Sullivan, daughter of Richard and Johanna Sullivan, on October 1, 1886. He remained only until February 1887, but had succeeded in that short time in building the main body of the church with a room in the rear for sacristy purposes and the accommodations for the priest. On February 4th he was succeeded by Rev. John Henn, whose pastorate ended on August 29, 1887. Rev. Fabian Pawlar, who came next, added to the church a steeple and completed the building. Bishop Vertin dedicated it to the honor of St. Sebastian. On February 3, 1889, Rev. Joseph Kunes succeeded Father Pawlar. During his pastorate, which ended June 22, 1893, he built the priest's residence.

The complete paralysis of the Iron industry in the 90's impoverished the region and the congregation dwindled to a

small number of families. Those who remained were scarcely able to keep a priest and in consequence changes in pastorate were many. During July, August and September, Revs. J. B. McGowan and William Joisten attended the place successively. October 14, 1893 Rev. Philip J. Erlach was appointed permanent pastor and despite the great personal sacrifices held out at his post, till April 16, 1894, when the daily privations had undermined his health. He was forced to go to the hospital in Chippewa Falls, Wisconsin, and died there May 8, 1894. Brought to his last parish he was buried on the 11th of May. After that Father Kehoe attended the parish from Ironwood until the appointment of Rev. Frederick Eis who served *ad interim* from June 17th to October 24, 1894. On October 28th Rev. Joseph Haas came as regular pastor. On May 5, 1895 he was succeeded by Rev. A. J. Rezek, upon whose resignation, June 2nd, Father Eis temporarily had charge of the congregation till November 3, 1885, when Rev. Anthony Hodnik became pastor.

With the revival of iron mining the long looked for prosperity returned. Father Hodnik's youthful energy made itself felt creating a new order of things. Much to the sorrow of his parishioners he was removed from his activity in October 1897 and replaced by Rev. Adam J. Doser, but yielding to a general petition of the people Bishop Vertin sent Father Hodnik back in December. He continued his labors in greatest blessing till June 26, 1898. Desirous of visiting his parents in the old country, he undertook the voyage across the Atlantic on the ill-fated steamer La Bourgogne and perished with

her July 4, 1898. His sad end evoked among his much-devoted people deepest sorrow. The Catholic order of Foresters, Sebastian's Court No. 602, caused a St. Anthony window to be placed in the church as a loving tribute to his memory. Father Buchholtz who was replacing Father Hodnik during his absence remained only during the months of July and August and Rev. William H. Joisten was ap-



REV. EUSEBIUS WAGNER, O. F. M.

pointed as pastor on the 21st of August and was in charge until November 5, 1899. Then came Rev. John Kraker, from November 18, 1899 till July 28, 1901; Rev. Adolph Schneider from August 3, 1901 till April 15, 1902; Rev. Alexander Smietana from April 20, 1902 till August 3, 1902, when he was recalled to his own diocese of Kansas City.

If we say that each one of these priests



strove to promote the welfare we simply generalize their work as it would be indeed difficult to single out the improvements each one of them made. The present pastor's labors—Rev. Charles J. Swoboda came to Bessemer beginning to August 1902—his labors deserve our closer attention. Better times enabled him to do more than his predecessors and he did not fail to avail himself of the opportunity.



REV. FLAVIAN LARBES, O. F. M.

The church, built almost twenty years ago, not only became too small but her sacristy and sanctuary arrangements were as awkward as her outward appearance out of consonance with the progress of times. Additional accommodation was, however, the prime motive governing the enterprising spirit of the pastor. He purchased an adjoining lot in the rear of the

church for five hundred dollars from Mr. Palado. Then, without making the church out of proportion he extended it towards the rear forty-four feet, and brick veneered the entire structure. How much this improvement added to the looks of the parish property a glance at the old and new view of the church will tell. For the internal decoration besides the new pews and a new pulpit a new altar was installed towards which the Men Foresters gave one hundred dollars. Stained glass windows were donated by the following benefactors of the church: Charles Petranek, Charles Babicky, August Krzek, French Members of the congregation, Irish Ladies, Irish Men, Mary Benskol, Ignatius Wardin, Sarah Waters, Lady Foresters, Italian Society. Cash donations of one hundred dollars each by Dr. August Paradis and Valentine Wroblewski.

The rebuilt church was blessed by Bishop Eis on May 13th, 1906, under the assistance of Fathers Sigismund, O. F. M., John Stenglein, Fabian Pawlar and Charles Swoboda.

From the inception of the parish the missions of Wakefield, Mikado, Ramsay and Marenisco belonged to the parish, but since October 1, 1906 they constitute the new parish of Wakefield.

Bessemer is a polyglot parish, having over eighty Polish, thirty Slovak and Croatian, twenty-four Irish, eleven French, ten German, eight Hungarian, three Hollandish, over fifty Italian, and twenty-five Bohemian families.

The cemetery is owned by the city of Bessemer and lots sold by her, but the west half is set off exclusively for the burial of Catholics.

## IRONWOOD.

## ST. AMBROSE CHURCH.

Ironwood like her sister town, Bessemer, owes her existence to the iron mines. At first it was a mission to Bessemer and Father Hennessy laid the foundation to the future parish. He purchased lots 27, 28 and 29 of Block 35 in the village of Ironwood, from Alfred L. Cary and wife for two hundred and twenty-five dollars on May 6, 1886. While holding services in the school house he built a small church in the summer of 1886 without plastering it. Father Joseph Barron finished the interior in the summer of 1887, and was succeeded by Rev. John Cebul, November 22nd of the same year. With the departure of Father Cebul, July 15, 1888 the congregation was again served from Bessemer by Father Pawlar, with the exception of the month of August (1888) during which Rev. Conrad Rotter, a priest of Peoria diocese, rustivating for his health, attended to its spiritual wants. On October 7, 1888 they received a permanent pastor in the person of Rev. J. Ignatius Otis, who was succeeded on May 12, 1889 by Rev. F. X. Becker. Owing to the rapid growth of the town there was no more doubt as to the stability of the parish and Father Becker took steps to build the rectory which is still in use. His pastorate ended November 16, 1890 and was immediately succeeded by the Rev. Martin Kehoe.

Arriving from Norway, where he had ample opportunities to study the benevolent influences of a parochial school. Father Kehoe at once made up his mind to erect a school. With an inborn persuasiveness he gained the influential people for

his idea and the needs of the church were left sight of while the committee of four took up the task of acquiring the grounds which were selected on Ayer street within a few blocks from the church. The site consisting of five lots was bought from Edward K. Butler and wife for a consideration of one thousand three hundred and eighty-one dollars and the price as well as a considerable portion of the building fund raised by a very successful



REV. JUSTIN WELK, O. F. M.

fair. The entire cost of the school was about four thousand dollars; fixtures and furnishings not included. The Franciscan Sisters of Charity, of Alverno, Wisconsin, were invited to take the school. They arrived in December 1892 and after the Christmas vacation opened, in January 1893, classes for twelve grades. Under Sr. M. Aloysia, Superioress, the Srs.

Placida, Jerome, Aspiranda, Modesta, Michael and Magna formed the first staff of St. Ambrose school. In 1896 Sister Bridget became superioress; in '97, Sister Richard, from '99 to 1902 again Sister Bridget and then Sister Aquinas who assisted by ten other Sisters is still scrupulously watching over progress of the school the attendance at which has risen from the opening day from three hundred to four hundred and fifty pupils. The



REV. GAUDENTIUS SCHUSTER, O. F. M.

curriculum embraces a high school course and although the Sisters do not conduct an Academy, lessons in foreign languages, music and painting etc. are taught to those who desire them.

Having accomplished one of his pet undertakings, Father Kehoe lent his attention to the church. He found it steepleless. The bell, a purchase of Father

Becker was hoisted upon a frame of four posts standing to the east of the church-front. This primitive arrangement was substituted by the tower added to the church and the bell removed to its proper place.

With the population of the town, the membership in the parish also increased, so much so, that, in order to facilitate the work of the pastor, an assistant was assigned to him, first, during August, 1891, Rev. N. H. Nosbisch, and then for the Slavic people, Rev. Anzelm Mlynarczyk from August 31, 1891, to the 14th day of the same month 1892 when the new Polish congregation of St. Michael was formed with Father Mlynarczyk as the first pastor. In 1901, July 31, Father Kehoe was removed to Ishpeming. The ten thousand dollars worth of improvements made on parish property only bespeak the material success of Father Kehoe's labors, but these sums of money to some extent mirror his usefulness for the spiritual welfare of his parishioners.

To Father Nosbisch must be credited the present appearance of the church. He came to the Ironwood parish, the first of August, 1901. The old adage "new brooms sweep clean" acclaimed its old worth. A bazaar which he organized netted the parish the handsome sum of over four thousand dollars. After paying off the indebtedness of two thousand five hundred dollars he started the improvements with the balance on hand. To the school property he added one lot which was bought mainly to enable him to build a bay-window-like addition to the chapel whither he removed the altar. He also installed new lavatories and bathrooms in the school. Under the church he built a



stone foundation adding at the same time thirty-two feet in length to the building which gave it a better proportion outside and a greater seating capacity. The work of enlarging and shingling the entire roof was done by Peter Lauer of Milwaukee. Internally the church was also greatly improved by new frescoring, remodeling of the main altar, and an addition of two side altars, the one of the Blessed Virgin being the gift of the L. A. O. H. and W. C. O. Foresters and the other of St. Joseph, by the parish. In place of the former old fashioned box stoves, which would have marred the beauty of the church if allowed to remain, a hot air furnace was installed. All these improvements ran up to four thousand two hundred dollars. Had the health of Father Nosbisch held out, this sum would have been entirely liquidated, but the state of his health did not permit him to cope with the work in so large a parish and he relinquished his charge to return to St. Mary's in Iron Mountain whence he had come to Ironwood. The present pastor, Rev. Henry A. Buchholtz, arrived September 15, 1904.

The church site of St. Ambrose parish consists of two lots facing Marquette street. The parish owns also a cemetery just outside the city limits on the east bank of the Montreal river. The ground was bought from the City of Ironwood for a sum of fifty dollars. Until June 1, 1904, it was managed by the parish, but on that date it was transferred to the city with the clause that no one is to be interred there without the written permission of the pastor.

Notwithstanding the creation of a Polish congregation, St. Ambrose parish is

still a mixed congregation, Irish and French predominating, numbering about 300 families; Irish (150), French (55), Italian (50), German (35), and Belgian (10).

#### IRONWOOD.

#### ST. MICHAEL'S CHURCH.

St. Michael's congregation was formed from that of St. Ambrose in 1891. It is a mixed congregation of two hundred and fifty families, consisting of Hungarians, Slovaks, Slovenians, Croats, Bohemians, but, however, the Poles are in the majority. Rev. A. Anzelm



REV. JULIUS HENZE, O. F. M.

Mlynarczyk was the first pastor, but remained with the congregation only one year, from September 20, 1891, to October 16, 1892. In rapid succession followed Rev. Francis Jiranek, from January 8th to July 15, 1893; Rev. Frank Maciarz from July 15th to September 3,

1893; Rev. John C. Bienarz, from October 1, 1893, to April 24, 1895; Rev. Stanislaus Baranowski,<sup>1</sup> from May 5, 1895, until his death in December, 1896. The present pastor, Rev. Fabian Pawlar, came to Ironwood on December 22nd, 1896.

The site for the church, consisting of



REV. ETHELBERT MORGAN, O. F. M.

two lots, was purchased on May 18, 1891, from Mr. Louis E. Spiller, for eight hundred dollars. The church as built by Father Mlynarczyk, is of frame but was

<sup>1</sup>Born in 1841 in Poland, ordained in 1865, died in Milwaukee, December 4th and was buried in Ironwood on December 11, 1896.

brick-veneered by the present pastor covering the cost of this work from a bequest of one thousand dollars made for this purpose by Father Baranowski at the time of his death. The rectory has a history of its own. Built by the first pastor as private property on the lot adjoining the church it was sold by the owner to a Polish saloonist of Marinette Wisconsin. He went bankrupt and the house came into possession of a Menominee Brewing Co. For several years the congregation paid rent to the owners and were willing to buy it but the prohibitive price made the purchase impossible. To demonstrate that the house was not so unavoidably necessary to the congregation as the owners thought, Father Baranowski built on the Southeast corner of the church lot a shanty practically of one room, and lived there. In 1898 when the Brewing Company reduced the price on its house the congregation became stubborn and refused to buy it. But Father Pawlar appreciating the opportunity purchased it for nine hundred dollars as his personal property, and immediately moved into it, charging the congregation a nominal rental. The case being brought to the notice of Bishop Eis, he ordered the trustees to reimburse the pastor the purchase price of the house.

The St. Michael's congregation is at present out of debt and has the church equipped second to none in the diocese. Father Pawlar had it frescoed, furnished with three altars, statuary, pulpit, baptismal font, and other fixtures.

The St. Michael's church and rectory are on West McLeod avenue.

## Chapter XXV.

### BARK RIVER, SCHAEFFER, ESCANABA, GLADSTONE, RAPID RIVER, PERKINS, GARDEN, MANISTIQUE AND MUNISING.

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#### BARK RIVER.

##### THE CHURCH OF ST. GEORGE.

Farming along the North-Western Railway, all the way from Menominee to Escanaba, dates from the time of the building of the road. The railroad station became also the center around which a few enterprising men grouped themselves for such business purposes as would thrive upon a farming community. Bark River is one of such places and one of the earliest settlers was Mr. George W. Douglas a man of strictest integrity. His individuality made itself felt among the fellow-settlers; his word was as weighty in matters of religion—for Mr. Douglas is Catholic to the core, as every Canadian should be—as in matters of politic or domestic economics. In the early stages of settlement religious services were dealt out by spells—that is when the missionary chanced to come from Escanaba or some other place. But when the priest came to reside in Spalding, Bark River had Mass two or three times a year in the local school-house, otherwise they had to go to Spalding to attend at Mass. The distance of ten miles made such attendance possible only to a few. It was therefore natural for the Bark River people to think of a

church of their own. They proceeded in this work, as farmers do, under the guidance of Mr. Douglas. The first trustees associated with him were Michael Harris and Seraph Belanger who are still staunch supporters of the little parish. A piece of land situated on the hillside overlooking the railroad, 135.35x208.78 feet, was selected and donated by Louis Bodin. In 1889 a modest little church was built on the site at a cost of six hundred and fifty dollars and what extra labor was donated. In June of the following year it was dedicated to St. George, the patron Saint of Mr. Douglas in recognition of his services to the mission. After that Mass was read more regularly but not every Sunday until the appointment of Rev. F. Sperlein as resident pastor in January 1894. To his efforts is due that the house was built during the following year. Other priests stationed there were Fathers J. Burns, from the spring of 1895 to the summer of 1896; P. Datin from the summer of 1896 to the early spring 1897; then a vacancy of some months; M. Jodocy from June 1, 1898 to June 1900; J. Corcoran, from June 1900 to August 1905 and since then the present pastor, Rev. W. B. Stahl.

At the time Bark River received a resi-



dent priest, Schaefer—a farming community, three miles distant was included in his jurisdiction. The two places having churches, formed a sort of a dual parish, because the pastor celebrated Mass in both places. In 1899 Father Jodocy changed his residence from Bark River to Schaefer and deprived his former parishioners of regular Sunday's Mass for about three months. His successor, Father Corcoran, although he, too, staid in Schaefer read

improvements are recorded, the most notable is the lengthening of the church by sixteen feet. This was done in Father Jodocy's time.

The parish though small has kept pace with demands of the day and kept out of debt. In Bark River, proper, there were about seventy families, French and Irish. Many Belgians live within the border of the parish but the spirit of irreligion has swept over them and but few of them practice their faith. Annexed to the parish are all the settlements on the Felsh Branch of the C. & N. W. Ry., and Ford River with fifteen families. One Mass at Ford River Mills every second Sunday of the month for the past two years. Drive of fourteen miles.

#### SCHAEFER.

The town is situated in the Township of Bark River at the intersection of the Township Highway and the East line of the North East quarter of the South West quarter in Section 20 of Township 39, North of Range 24 West. The community is composed exclusively of farmers and they attended Mass at Bark River, three miles distant, since that mission had been provided with a resident priest. In 1898 expressions were made for a church of their own, but the Bishop demurred because he feared that the community was not quite large enough to build one and that if they did, the property would be so encumbered with debt that they could not take care of it. This, however, did not disturb their calculations. Peter Belanger donated, June 21, 1898, a piece of ground 215x210 feet, for the site and upon this land they commenced building a church of their own accord. Just as it was com-



ST. ANN'S (FRENCH) CHURCH, ESCANABA, MICH.

Mass in Bark River every Sunday; and when on May 26, 1904, the Schaefer church burned to the ground, changed his residence to Bark River where he continued to live until his removal at which time each place received a permanent pastor; Rev. Father Dassylva went to Schaefer and Father Stahl to Bark River.

Since the erection of the church many

pleted Bishop Vertin died and the administrator, Father Eis, dedicated it to its purpose in the spring of 1899. For some time it still remained a mission to Bark River, but in the same year Father Jodocy removed thither making it the parish seat and the former parish a mission thereof. In June 1900 Father Corcoran became the second resident pastor. He built a rectory and continued the status created by his predecessor until May 26, 1904 when a fire destroyed completely the house and church. Rendered homeless Father Corcoran moved to Bark River and from there superintended the building of the basement which is in use today. On August 10, 1905, Rev. T. V. Dassylva became pastor at Schaefer.

The parish consists of three hundred French Canadian families.



INTERIOR ST. ANN'S (FRENCH) CHURCH, ESCANABA.

#### ESCANABA.

#### ST. JOSEPH'S CHURCH. — GERMAN.

Prior to 1863 there stood only one house on the present site of the city. It was erected by the Sinclair-Ludington Lumber Company in 1852 when they were engaged in cutting the timber from the site, but it stood deserted until the Chicago North-Western Railway Company decided to tap the rich mine region of Lake Superior by building a road from

the Sand Point or Escanaba, as it was called by the Indians, to Negaunee. In June 1863 ground was first broken for this great railroad which marked so auspiciously the date and site of the present city of Escanaba. That the Indians, in their days, frequented this place prove the graves discovered in 1865, and that they were Catholic plainly indicate such relics as crosses and medals found in these graves, but it cannot be ascertained that any of the early Jesuit missionaries ever

came to this locality. The earliest traces of missionaries in modern times are the Redemptorist Fathers, who in all probability visited the Escanaba Indians from Green Bay in 1832-34. Another visit on record is an occasional trip of Father Baraga to Green Bay in 1853. He left L'Anse on the second day of March and after a four days, snow-shoe-tramp arrived in the Indian settlement on the White Fish River, at the head of the bay, from where he continued his journey with a team of ponies, driving on the ice all

the way to Green Bay. He may not have even touched the present city site. The first positive date of a priest officiating within the present city limits is that of Father Joseph J. Keenan, now pastor of St. Patrick's church, Fond du Lac, Wisconsin. Many of the Wisconsin farmers came with their teams, and alone, to be employed at the grading for the railroad. Fresh on their tracks followed them Father Keenan, partly to look after their spiritual welfare, while they were in the 'Michigan wilderness,' partly to raise

of Fond du Lac, made a similar visit to Escanaba and made an attempt to organize a congregation. His efforts, for lack of jurisdiction, proved futile. Moreover, Father Bourion of Negaunee, who considered Escanaba a tributary mission, when he became aware of these priests' periodical visits vehemently protested against this infraction of jurisdiction. In his indignation over the matter he appealed to Bishop Baraga, who, however, pleased that the people had a chance to hear Mass, failed to intervene. But this did not suit the zealous pastor of Negaunee. He prepared a lengthy document forbidding the aforesaid priests, and all others, under penalty of excommunication, to trespass upon the diocesan territory and submitted the same to the Bishop for signature. The good Bishop silently signed his name and queried ironically: "Now, Father, how will you enforce your decree?"



FRENCH SCHOOL, CHURCH AND HOUSE, ESCANABA.

funds for his church at home. No other place being available, he gathered the Catholics for miles from alongside the projected tracks into the Chicago North-Western Railway Company's boarding house, part of which was used for offices, machine shop and a stall for old "Appleton," the first locomotive engine. Here, on the boarding house table, Father Keenan celebrated Mass while his congregation those hardy toilers, knelt on the rough plank floor. This was in the summer of 1863. The following summer Father Dael,

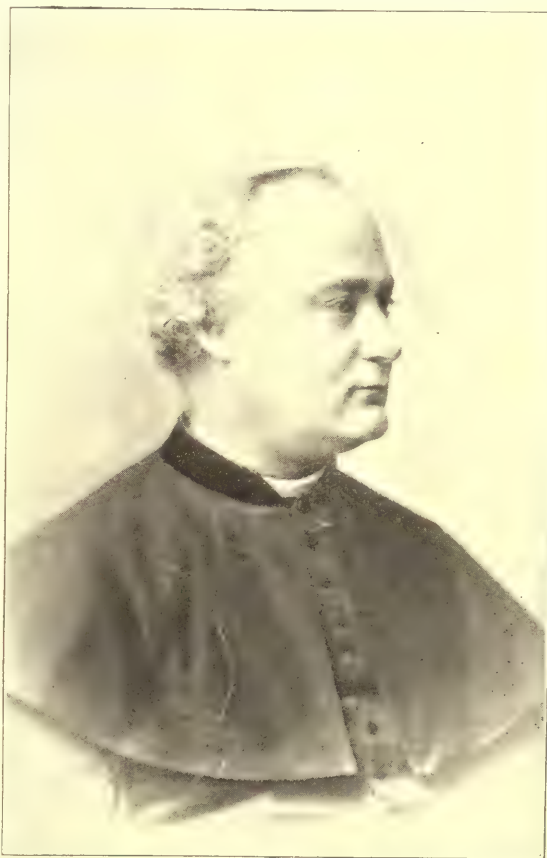
but still determined to ward off any encroachments on his missionary territory, Father Bourion, urged the Bishop to send Father Duroc as pastor to Escanaba. In this proposition the Bishop would have been agreeable enough if he could have been assured of the sufficient strength of the new congregation to build a church and house. He feared that after the completion of the road bed the number of Catholics would be reduced and that they could not maintain the establishment, par-



ticularly if any indebtedness was incurred. To overcome this last objection Father Duroc volunteered to build his own house and to build the church according to the collections. The Bishop yielded. In the spring of 1865 Father Duroc moved to Escanaba. Steps were immediately taken towards building a church. Two lots were donated on the corner where the present church stands by Nelson Ludington and the deed executed on September 8, 1869. Father Duroc built his residence on the opposite corner, diagonally across from the church. The frame church, 20x40, was placed in the center of the first lot and the unoccupied room around it used for a burying ground. In the fall the congregation moved into their little church. In course of the two years following the congregation increased with the growth of the population and it was thought necessary to enlarge the edifice. A cross form was added but was still unplastered when many obviating elements caused Father Duroc to become discouraged, whereupon he sold his house and departed for France. A few weeks after, in September 1869, he was succeeded by Rev. Charles Langner.

Escanaba counted at that time only seven hundred inhabitants but the prospects for a rapid growth were such that the new pastor did not consider it worth while finishing the recent addition to the church but rather set his calculation on an entirely new structure. But just then a residence was most necessary. Receiving commendable encouragement from his congregation Father Langner built on lot 2 a rectory, none equal

for comfort or outward appearance in the whole diocese, at a cost of several thousand dollars. He moved into the new home on the 14th of August 1870. Then he turned his attention to the church. Of solid brick it was built right around the old one where services were



REV. PETER MENARD, BORN AT ST. FRANCOIS-VERCHERES, CANADA, SEPTEMBER 27, 1845. ORDAINED BY BISHOP MRK, APRIL 23, 1875.

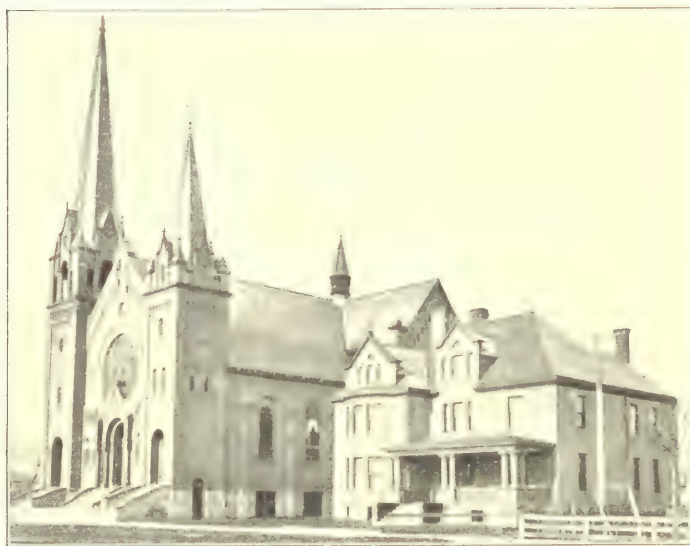
continued until its removal was necessitated by the laying of the floor to the new one. The new St. Joseph's church was dedicated on the 8th of December 1873 by the Rt. Rev. Ignatius Mrak.

For burying purposes Father Langner

obtained from the Ludington Lumber Company a large plat of ground known today as the Old Catholic Cemetery. He also purchased, for four hundred dollars, lots 3, 4, 5 and 6 of Block 39; the deed was jointly executed by Nelson Ludington and wife, Perry H. Smith and wife, Harrison Ludington and wife, and Daniel Wells and wife.

During the eleven years of his pastorate in Escanaba Father Langner had a large territory attached to his parish. To

His immediate successor became Rev. Theodor M. Majerus, who remained only from July 31, 1881 to February 5, 1882. Bishop Mrak and Father Hyacinth O. M. Cap. took care of the parish until Father Joseph Niebling's appointment, February 12, 1882. Upon his retirement January 31, 1883, Rt. Rev. Bishop Mrak was again in charge of it until August 17th of the same year when Bishop Ver-  
tin ceded the parish to the Franciscan Order.



ST. PATRICK'S CHURCH AND HOUSE, ESCANABA, MICHIGAN.

the West, Garden, Fayette, and Indian Point; to the South all stations on the North-Western as far as Stephenson, and North as far as Lathrop. For two years Father Martin Fox, prior to his appointment to Menominee in 1873 assisted him in the care of souls and after that received occasional help from the Revs. John Brown, James Sweeney, J. C. Kenney, Peter Menard, Luke Mozina and Fabian Pawlar. Father Langner gave up his charge June 19, 1881.

The succession of the Franciscan Fathers is the following. The pastors are printed in italics:

*Rev. Eugene Buttermann, O. S. F.*, from August 19, 1883 to January 1890.

Rev. Benedict, Haupt, O. S. F., from November 29, 1883 to August 19, 1888.

Rev Augustine Bayer, O. S. F., from March 23, 1886 to June 24, 1888.

Rev. F. Solanus Schaefer, O. S. F., from August 26, 1888 to spring, 1889.

Rev. Francis Xavier Buschle, O. S. F., from March 28, 1889 to July 22, 1894.

Rev. Lawrence Long, O. S. F., from February 2, 1890 to February 26, 1893.

*Rev. Francis Lings, O. S. F.*, from February 4, 1890 to August 8, 1893.

Rev Alexis Center, O. S. F., from April 9th to August 19, 1893

*Rev. William Gausepohl, O. S. F.*, from August 27, 1893 to December 8, 1895

Rev. Charles Schoeppner, O. S. F., from August 30, 1903 to August 5, 1894.

Rev. Anthony Heithoff, O. S. F., from August 22, 1894 to October 20, 1895.

Rev. Stanislaus Meyer, O. S. F., from November 11, 1895 to July 25, 1897.

Rev. Bede Oldegeering, O. S. F., from December 29, 1895 to April 19, 1901.

Rev. Hermenegild Eilermann, O. S. F., from August 9, 1897 to July 30, 1899.

Rev. Francis Salesius Stueremberg, O. S. F., from August 19, 1899 to March 18, 1900.

Rev. Hubert Kalt, O. F. M., from April 12, 1900 to June 30, 1901.

Rev. Eusebius Wagner, O. F. M., from April 20, 1901—to August 6, 1906.

Rev. Flavian Larbes, O. F. M., from July 21, 1901 to August 3, 1902.

Rev. Silas Lichtefeld, O. F. M., from August 10, 1902 to September 13, 1903.

Rev. Justin Welk, O. F. M., from September 27th to December 20, 1903.

Rev. Gaudentius Schuster, O. F. M., from January 31, 1904 to July 30, 1905.

Rev. Joseph Forest McGee, O. F. M., from August 17, 1905 to August, 1907.

Rev. Julius Hense, O. F. M., from August 8, 1906—the present superior.

Rev. Ethelbert Morgan, O. F. M., from August 12, 1906.

Brother Herman Joseph Hummeldorf is with this mission the last twenty years.

To the Franciscan Fathers is due the excellent status of the parish. It would be difficult, nor probably just, to single out the improvements made, and attribute

them to one superior while his assistants contributed as much of their energies as could consistently be expected of them. But certainly the superiors in two instances deserve particular credit for their good judgment. To Father Buttermann credit is due for the school and to Father Lings for the house.

The school was built in 1884 and in September opened its doors under the supervision of the Sisters of Notre Dame. The first band, with Sister M. A. Ligouri, as superioress, were Sisters M. Dymrna,



INTERIOR ST. PATRICK'S CHURCH, ESCANABA.

M. Michael, M. Blanche, M. Hyacinth, M. Adelgundis, M. Clementia. For want of a special convent they occupied some rooms in the school building as their living apartments until the spring of 1890, when Father Lings completed the convent on Hale street begun by his predecessor, Father Buttermann. The site for the convent, lots 9 and 10, Block 39, were purchased at a cost of one thousand two hundred dollars from Henry J. Derouin, on February 28, 1888.—Sister M. Pacifica succeeded Sister M. A. Ligouri as superior-



ess in 1903 and in 1905 was herself succeeded by Sister M. Viola.

The school so well merited for the education of youth is conducted on a tuition plan and it embraces besides the kindergarten and the ordinary eight grammar grades a well regulated high school course. The regular attendance is four hundred and eighty pupils.



REV. JOSEPH M. LANGAN, BORN AT BARRIE, ONTARIO, CANADA, NOVEMBER 30, 1865, ORDAINED BY BISHOP VERTIN, AT MARQUETTE, MICHIGAN, MAY 23, 1888.

In 1892 Father Francis Lings erected the present presbytery.

#### ESCANABA.

#### ST. ANNE'S CHURCH.—FRENCH.

Believing that it would serve to their

better interest, the French Canadians decided in 1887 to separate from the St. Joseph's congregation to which they had belonged from the very start. With the sanction of the Ordinary they proceeded to build a wooden church on lot 12, Block 38, purchased for three hundred thirty-nine dollars and thirty-three cents, from Daniel Wells and others. When the church was almost finished Rev. J. E. Martel was appointed their first pastor on August 25, 1888. One month later, September 30th, the church was blessed by Bishop Vertin to the honor of St. Anne. The first baptism recorded is that of Emma Rachel Gagnon, September 2, 1888. Father Martel, remained pastor until his death, which occurred on March 19, 1893. Then, Father Sauriol, who was assistant at the parish, from November 1892, administered the affairs until the appointment of Rev. P. C. Menard, the present pastor, June 18, 1893. Rev. J. Tranchmontagne served as assistant from June 12, 1904 to 1906.

The separation from the mother church was mainly for the reasons of language. There is scarcely a nation that loves its native tongue so much as the French Canadians. And justly so. Hence, no sooner had the Canadians of Escanaba completed their church when they turned their thoughts towards a school. On lot 13 the pastor's residence was erected and on lot 15 the school building. The Sisters of St. Joseph, Concordia, Kansas, were invited as the teaching community, and on the first of September 1901 they opened the first classes. The school is eight-graded; instruction language English, but French is obligatory. The av-

erage attendance is three hundred pupils. The first band of teachers, under Sister Borgia, superioress, were Sisters Aurelia, Paul, Eulalia, Euphrasine.

Father Menard's administration is remarkable for many improvements. The residence was at the time of his arrival in great need of repairs. To carry out his design, he first acquired lot No. 14, bought from John Corcoran for one thousand dollars, which still intervened between the church property and the school and one on the other side of the school, from the Ludington Company for the children's playground. He added to the residence the entire north wing. Next in turn was the school to receive his attention. New floors, desks and other furniture were placed, besides the general renovation of the entire school including the Sisters' chapel. In 1895 the frame church was practically rebuilt. The old boards, placed at the time of building instead of the usual clapboards, to await a more propitious time, served probably longer than it was intended. The old decayed lumber was removed and replaced by a substantial veneer. In 1903 the interior was frescoed and a pipe organ installed.<sup>1</sup> The Church possesses a magnificent equipment of vestments. On the whole Father Menard expended twenty thousand dollars. The church is free of debt.

The St. Anne's congregation is composed of four hundred families all of whom are Canadian French, except three being Belgians.

The congregation owns a cemetery site of ten acres for the exclusive use of its members. The ground was purchased on

<sup>1</sup>It was made by Hinners Organ Company, Pekin, Ill.

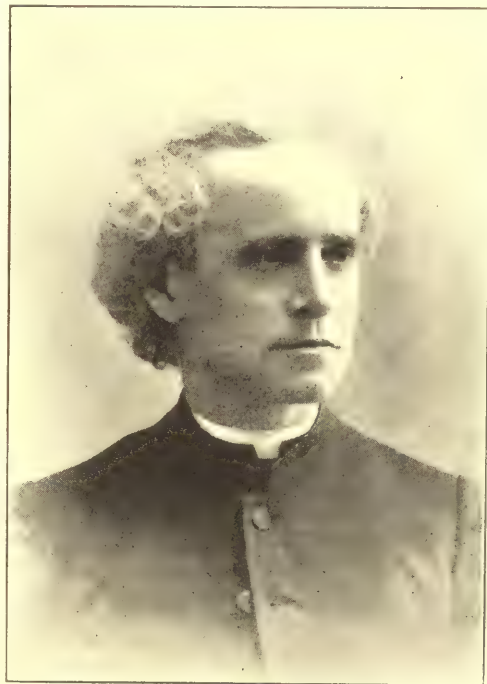
April 13, 1893 from Peter Semer, for a consideration of one thousand dollars. The cemetery adjoins that of St. Joseph.

The farming district of Flatrock, which belonged to this parish, has been formed into a separate congregation a year ago. Rev. A. Deschamps is the first pastor.

### ESCANABA.

#### ST. PATRICK'S CHURCH.—IRISH.

A long cherished desire among the Irish



REV. J. M. G. MANNING, BORN AT HALIFAX, NOVA SCOTIA, MAY 9, 1840, ORDAINED BY ARCH-BISHOP CONNOLLY, SEPTEMBER 27, 1872.

members of St. Joseph's church to have a congregation of their own was fanned into flame by some uncalled for remarks of Rev. Hubert Kalt, O. S. F., the assistant priest, on March 17, 1901. A petition for the creation of an Irish parish was immediately circulated and received among

that nationality a majority of signatures. At a second preliminary meeting, April 12 1901, Messrs. John Power, John Corcoran, Patrick Fogarty, James Lyons, Patrick Finnegan, Owen Cleary, John O'Meara and James S. Doherty were selected as committee to wait on the Rt. Rev. Bishop to present their petition and to urge their claim. To the petition presented, the Bishop, after due deliberation,



REV. ADRIEN DESCHAMPS, BORN AT DARANAC DEPARTEMENT DE LA HAUTE VILLENNE, FRANCE, FEBRUARY 18, 1878, ORDAINED BY BISHOP U.S. MARCH 7, 1898.

promised to visit Escanaba in person on July 14, 1901 for the purpose of investigating existing conditions, the result of which would determine the question at issue.

On the above date, at 3 p. m. a meeting of the whole St. Joseph's Congregation, Irish and German membership thereof,

was called to order by the Rt. Rev. Bishop Eis. He stated briefly the object and after the selection of John J. Cleary, as secretary, he ordered the election of a committee on credentials whose duty it shall be to determine the title of each person to vote upon the proposed measures. It was agreed that each head of a family, or in his absence his wife, and each widow in her own right, shall have a vote. After a free and broad discussion of the advisability of a division of the St. Joseph's congregation between the Irish and German members thereof, the Bishop stated in plain unequivocal terms the importance of the meeting, and called on all those who favored the division of the congregation to signify their wishes by rising and in the same manner those who were opposed to such division. The tellers, Messrs. George Hughes, John Fisher, and Patrick Fogarty, counted two hundred and forty-seven votes for and nine against the division. The bishop announcing the vote, stated that while he would not declare a formal division until the entire matter has been submitted to the diocesan counsel, he would approve of a double committee, one for the Irish, the other for the Germans, who would thereafter have in charge such work as might properly have connection with the division. Messrs. John Corcoran, John Power, James S. Doherty, John J. Cleary and J. B. Moran, were appointed for the Irish and John Semer, Peter Gross, Otto Loeffler, Frank Hamacher and Peter Hirm for the German portion of the congregation.

On July 26, 1901, Rev. Joseph M. Langan, of St. John's, Ishpeming, was appointed by the Ordinary of the diocese, the first pastor of St. Patrick's in Esca-



naba and thus the formal division was declared.

As to the division of property, Father Langan received the following instruction on the same date of his appointment:

"DEAR FATHER LANGAN:—Kindly call the two committees, Irish and German, and also Rev. Father Eusebius, Pastor, together, to come to some understanding how much the old Parish will pay to the outgoers. Remember the School and the Sister's house remain mutual for the present. These two buildings will belong to all, till we make further arrangements. Only the Church, Priest house and the ground will be taken into consideration.

"After due deliberation, etc., you will not close the bargain till you hear from me, after informing me first how matters stand.

Most sincerely yours,

✠ "Frederick Eis.

*Bishop of Sault Ste. Marie and Marquette."*

Father Langan arrived

in Escanaba and took his quarters at the Tilden House. On Sunday, August 4, 1901, at 6:30 o'clock, a. m., he held the first services as pastor of St. Patrick's church. Addressing his people, he dwelt at length on the condition that prevailed in St. Joseph's parish and gave expression to hope that an amicable adjustment in the matter would be reached and that all should resound to the greater honor and glory of God.

A joint meeting of the German and Irish Committee was called in the St.

Joseph's Priest's House, but the former failed to appear. The matter was reported to the Bishop and elicited the following letter from him:

"MARQUETTE, Mich., August 9, 1901.  
*Rev. Eusebius Wagner, O. F. M., Escanaba, Michigan.*

"REV. DEAR SIR:—I had expected that the two committees would come to an understanding by this time about the amount to be paid to the outgoing party, and thus the time of remaining in St.



ST. JOSEPH'S CHURCH, PERKINS, MICHIGAN.

Joseph Church together for separate services could be shortened.

"Today I learn that the German Committee did not come to the announced meeting last night. You will announce another meeting of the two committees for next Sunday, at all Masses, to be held at 3 o'clock next Sunday afternoon. If then one committee fails to appear that committee waives and loses its right in the discussion, and the Bishop will fix them the amount to be paid to the outgoers. Till this point is settled the Irish

Americans have full right to have their services in the church they built. As soon as they get what in justice belongs to them they will go.

"Sincerely yours,

✠ "F. EIS, Bp."

Pursuant to this instruction both committees met at the parochial residence. The meeting was opened with an introductory speech by Father Langan, and



REV. PAUL FILLION, BORN AT ST. PIERRE DE BRIGHTON, P. Q., APRIL 22, 1870, ORDAINED AT HUBBELL, MICHIGAN, BY BISHOP EIS, JUNE 19, 1904.

the Irish committee offered the following proposition to the German committee:

"For and in consideration of the sum of Sixteen Thousand (\$16,000.00) dollars we will vacate St. Joseph's Church peaceably and shall give our right title and interest in St. Joseph's Church property to the German American members of

said church, or in the event of the German Americans refusing to give said amount of Sixteen Thousand (\$16,000.00) dollars, we will give the German-Americans Sixteen Thousand (\$16,000.00) dollars to vacate said church and give their right and title to said church to the Irish American members."

The German Committee failed to entertain any proposition and stated that further conferences on the matter would be useless.

The pastoral rights over St. Joseph's parish were ceded to the Franciscan Order of the Cincinnati province in 1883 by Bishop Vertin. The adjustment was therefore taken up with the Provincial but to no purpose, and it was finally brought to the notice of the Apostolic Delegate, His Eminence Cardinal Martinelli. On October 6, 1901, Bishop Eis and Father Langan held several conferences with the Cardinal-Delegate, at Washington, but with no other result than that the new parish may retain the four thousand dollars which the Bishop had ordered turned over to the outgoing congregation. The Cardinal-Delegate stated that it was beyond his province to apportion the petitioners the sum of ten thousand dollars, but that he would urge the Provincial to pay an additional two thousand dollars to the four already obtained.

This request of the Cardinal was not only not complied with, but the Provincial protested that Father Langan or any other priest outside of the Franciscan Fathers should hold or attempt to hold services in the St. Joseph's church to which his Order had exclusive pastoral rights. This court reply was sent to the Bishop without comment, and he in turn

forwarded it to Father Langan with the instruction to vacate the St. Joseph's church at the earliest possible moment.

On Sunday, October 27, 1901, Father Langan announced to his people the outcome of the negotiations and called a final meeting for that afternoon at 3 o'clock. It was unanimously decided to build; a subscription of seven thousand nine hundred and eighty (7,980,) dollars was taken right there and then and the building committee consisting of Hon. John Power, Patrick Fogarty, D. E. Glavin, William Manley, and John O'Meara chosen. For the administration of parochial business were elected these trustees: John Corcoran, James S. Doherty, John J. Cleary and J. B. Moran.

This was the last time the Irish made use of the church where they and their fathers had worshipped thirty years. They started out without a church, or home for their pastor, with four thousand dollars on hand.

For a monthly rental of thirty dollars Father Langan arranged with Father Menard, pastor of St. Anne's French church for the accommodation of the Irish congregation until their church shall be finished. Services for them were held on the feast of All Saints, at 6:30 and 8:30 a. m. Later the hour for services were set at 7 and 9 o'clock for Sundays and Holydays.

A private house, in close proximity of the French church, was rented for a temporary pastoral residence.

Unfavorably as the settlement fell out, all concerned were glad that the strife ended. The building committee at once looked up a site for the new church and

decided at the meeting, held in the rectory Sunday, December 8, 1901, to purchase Lots 1, 2 and 3 of Block 82, situated on the corner of Jennie and Hale streets. Each lot was burdened with a house, the three buildings were sold later for an aggregate sum of two thousand dollars. Lot number one bought from John C. Keenan for two thousand five hundred (\$2,500.00) dollars. Lot two from Mrs. Flora Gauthier for two thousand three hundred and fifty (\$2,350.00) dollars, and Lot three from Arthur Narbonne for two thousand and forty nine (\$2,049.00) dollars.



ST. FIDELIS (FIRST) CHURCH AND HOUSE, GLADSTONE, MICHIGAN.

From among the designs submitted for the prospective church those of the architects Schick & Roth, of La Crosse, Wisconsin, were selected and adopted. The contract for the construction was awarded, March 9, 1902, to John W. Lawson for the sum of \$29,974.00.

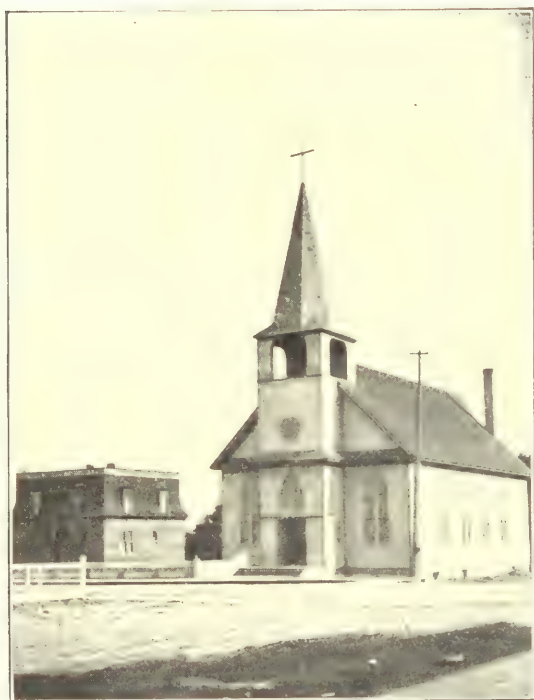
Subsequent contracts were placed: Coogan & Strothenke, of Milwaukee, Wisconsin, heating plant; The Manitowoc Seating Works, pews; Dubuque Altar Manufacturing Company, main and side altars, two confessionals, baptismal font, pulpit, altar rail; Flanagan Bieden-



weg Company, stained glass windows; W. W. Kimball Co., of Chicago, Illinois, for a pipe organ; Meneely and Co. of Troy, New York, three bells; John W. Lawson pastoral residence; Chicago Fixture and Lighting Company, chandeliers, and many other small contracts.

The cost taken from an official report is as follows:

Site ..... \$ 4,899.00



ALL SAINTS' CHURCH AND HOUSE, GLADSTONE,  
MICHIGAN.

Church and house contracts.	40,600.00
Pews .....	2,400.00
Windows .....	2,400.00
Church heating.....	2,850.00
Organ .....	2,600.00
Altars, pulpits, rail, etc.....	2,750.00
Bells .....	850.00
House heating.....	930.00

Electric wiring, fixtures, etc.	1,200.00
Church and altar furniture, stations, vestments, etc...	5,500.00
Decorating .....	680.00
Architects .....	810.00
Plumbing, church and house.	1,200.00
J. A. Burns, church and house and hall.....	1,200.00
D. A. Oliver, church, house and hall .....	500.00
Hardware .....	250.00
Sidewalks, grounds, etc....	550.00

\$72,279.00

The church is built in romanesque design. The corner stone was laid on May 25, 1902, and was dedicated to St. Patrick, February 15, 1903, by the Rt. Rev. Frederick Eis. The solemnity attracted priests and laymen from far and near. Especially honored was the occasion by the presence of the Most Rev. John Ireland, Archbishop of St. Paul, who out of high esteem for the pastor, consented to preach the sermon. His Grace took for his theme: "Jesus Christ, yesterday, and today; and the same forever."<sup>2</sup>

The first child baptized in St. Patrick's church, on the day of dedication itself, was Cecelia Frances McGillis, daughter of Joseph McGillis, who was foreman throughout the construction of church and house. First Holy Communion for the first time took place on the 19th of July, 1903, and first Confirmation May 15, 1904.

St. Patrick's church property ranks as one of the finest in the diocese. And

<sup>2</sup>Heb. 13, 8. Full text of the oration is to be found in "The Church and Modern Society, by John Ireland," Vol. II.

when we take into consideration that at this writing it is encumbered by scarcely twenty-thousand dollars debts. We are amazed at the success of the undertaking which is mainly due to the untiring zeal of the pastor, who, from past experiences, masterly understood how to urge everybody to activity. Few would have done as well, none better.

St. Patrick's stands a monument of faith and sacrifice of the Irish people of Escanaba.

### GLADSTONE.

#### THE CHURCH OF ALL SAINTS.

A disagreement on the subject of a bonus between the city of Escanaba and the Minneapolis, St. Paul and Sault Ste. Marie Railway is responsible for the existence of Gladstone. The management of the road made the Gladstone Station the terminus of the Western division because the excellent harbor facilities it afforded and built the great grain elevators for the export and distribution of wheat which is brought from Minnesota and the Northwest. Around this nucleus other enterprises, such as saw-mills, furnaces and other smaller factories, found a home.

The Catholic population depended for services on Escanaba. The Franciscan Fathers readily responded to any call of emergency. In 1880 the first step was made towards obtaining a resident priest. To make sure of their success a small church was built by the people under the leadership of Mr. A. Z. White; upon seeing so much good will exhibited Bishop Vertin appointed Rev. Fidelis Sutter, the first pastor. The first baptism recorded by him is on November 8, 1899 and the

last on August 28, 1890. The church was dedicated on May 4, 1890 in honor of St. Fidelis; in the summer of the same year the rectory was built.

Subsequent pastors:

Rev. J. Haas, from September 19, 1890 to August 30, 1891.

Rev. A. J. Rezek, from December 15, 1891 to August 25, 1892.

Rev. T. V. Dassylva, from September 1892 to June 1893.



REV. ADAM J. DOSER, BORN AT ROCHESTER, NEW YORK, MARCH 17, 1861, ORDAINED IN MARQUETTE, MICHIGAN, DECEMBER 27, 1890.

Rev. Alexius Center, O. F. M., ad interim, from June to September 1893.

Rev. F. X. Becker, from September 1893 to July 1894.

Rev. J. G. Pinten, from July to October 1894.

Rev. J. M. G. Manning, from October 1894 to June 1896.

Rev. J. E. Neumair, from June 1896 to December 1898.

Rev. F. Glaser, from December 1898 to August 1899.

Rev. Joseph Hollinger, from August 1899 to July 1902.

Rev. D. P. Sullivan, from July 1902 to December 1903.

Rev. H. J. Reis, from December 1903 to July 1904.

Rev. A. J. Doser, from July 1904—the present pastor.

The changes amply tell of the struggles the mission has had. To the indomitable



ST. CHARLES BORROMEO'S CHURCH, RAPID RIVER, MICHIGAN.

zeal of Father Sutter is due that the house was built, and partly paid for. When he left there was but little furniture in it. One of the early pastors received ten dollars compensation in three months and was obliged to pick-up driftwood on the beach for his winter's fuel. Times turned to the better; in March 1892 the last five hundred dollars—drawing an interest of 10%—still due on account of the house, were paid and three months later eight hundred dollars for the land,

lots, 5, 6, and 7, Block 72, First Addition to the city of Gladstone, purchased from the Sault Ste. Marie Land and Improvement Company of Minneapolis.—The first five years the church did not even have a bell. Father Neumair bought one in 1896 and Bishop Vertin blessed it on September 29th.

Things have changed from those days of hardship. Father Neumair was enabled to build a new church, which stands a monument to his zeal and to the faith of his people. The church was dedicated to All Saints on November 6, 1898.

The congregation is a mixed one of Irish, French and German nationalities.

The Mission on the North-Western road from Flat Rock to Lathrop, were attached to the parish until Rapid River received a resident priest in 1896.

#### RAPID RIVER.

#### THE CHURCH OF ST. CHARLES BORROMEO.

The place was a mission to Gladstone until 1896. The year previous Father Manning caused the church to be built. Rev. J. A. Sauriol was the first resident pastor from May 12th to November 6, 1896. Other pastors:

Rev. F. Glaser, from November 10, 1896 to January 10, 1898. He purchased the house from one Le Roy, for eight hundred dollars in 1897.

Rev. M. Jodocy, from January 8th to May 22, 1898.

Rev. Paul Datin, from June 1, 1898 to August 10, 1900.

Rev. J. M. G. Manning, from September 20, 1900 to August 10, 1901.

Rev. R. Jacques, from August 5, 1901 to July 12, 1902.



Rev. A. Vermare, from September 28th to November 2, 1902.

Rev. P. LeGolvan, from November 15, 1902 to June 26, 1904.

Rev. A. Deschamps, from July 23, 1904 to November 1906.

Rev. J. Duford—from November 1906—the present pastor.

Rapid River has forty-five families: French thirty, Irish fifteen. But there are attached to it the following missions: Saint Jacques, ten French families.

Nahma, church of St. Andrew, built by Father Deschamps, blessed by Bishop Eis on May 16, 1906, forty-five families—French and Irish, evenly divided.

Isabella, ten French, two German families.

Cooks Mills, Church of St. Mary Magdalene, thirty families, French and Irish.

#### PERKINS.

##### CHURCH OF ST. JOSEPH.

This farming community was attended as a mission first from Escanaba by the Franciscan Fathers, then by the pastors from Gladstone and lastly from Rapid River. Mass was said for almost thirty years in private houses. In 1898 Joseph Dugas and Magloire Geroux interested themselves in the project of a new church. By collections in the camps, socials, picnics, etc., one thousand six hundred dollars were raised and the building commenced on a one-half acre of land bought from Louis Lavarne for thirty-five dollars. The church was dedicated in May 1903.

In October 1905 Rev. Paul Fillion was sent there as the first resident priest. Of course there was no presbytery and he was obliged to board with the neighbor-

ing people until he succeeded, during the following summer, in building a residence for himself at a cost of one thousand five hundred dollars. He also furnished the church with all the necessary vestments and utensils, purchased a one-half acre cemetery site and built a ninety foot long shed for the sheltering of horses while their masters are at Mass.

Perkins has about sixty families—mostly French. Missions attached are: Trembly eighteen, Maple Ridge three, and Lathrop six families. Turin is ceded back to Negaunee.



PRIEST'S RESIDENCE, RAPID RIVER.

#### GARDEN.

##### CHURCH OF ST. JOHN THE BAPTIST.

In 1867 the Jackson Iron Company located their blast furnaces on the so-called Snail Shell harbor on the east shore of the Big Bay de Noquet. This industry laid the foundation to a town called Fayette.

The first priest to visit the place was Father Duroc and afterwards Father Fox. Rev. H. Rousseau was appointed the first pastor in the spring of 1876. He built the church and had it dedicated by

Bishop Mrak in honor of St. Peter. Later this church burned down but was restored by Father Mozina. The house was also built by Father Rousseau who served the congregation for about three years. Other priests:

Rev. L. Mozina, from February 1, 1879 to March 2, 1880.

Rev. E. Jacker, during the month of June 1880.

Rev. A. Paganini, from September 19, 1880 to July 30, 1882. During the month of August 1881 Bishop Mrak looked up all the Indian settlements in the neigh-



INDIAN POINT SETTLEMENT.

borhood and recorded thirty-five baptisms as the result.

Rev. E. P. Bordas from October 1, 1882 to September 20, 1886.

Rev. F. X. Becker, from October 10, 1886 to May 8, 1887.

Rev. F. Marceau, from May to October 1887.

Rev. A. O. Pelisson from October 10, 1887 to October 7, 1888.

Rev. F. Sutter, from November 1, 1888 to October 26, 1889. (Fayette.)

Rev. P. Girard, during February and March 1890.

Rev. M. Weis, from March to October 1890. (Fayette.)

Rev. J. A. Sauriol October 1890 to March, 1891. (Fayette.) After that Revs. A. Poulin, P. Datin, J. Henn, F. Sutter, J. Cebul, A. Zagar, M. Jodocy, T. V. Dassylva, P. Fillion, and Rev. P. LeGolván the present pastor—since September 20, 1905.

The Jackson Iron Company owned sixteen thousand acres of land covered with the best kind of hardwood from which they manufactured charcoal used in their own furnaces. When the wood was removed it was discovered that the soil, overlying a lime stone formation was very fertile and adaptable for farming purposes. In consequence further up inland a farming community sprang up. From the beautiful bays, islands and the scenery amazingly attractive to the eye the village was called Garden. The distance of fourteen miles between the two places made attendance at Mass very difficult; so the idea of a church easily gained ground. Antoine Delorier donated a plot of ground, 154x193 feet, and under his leadership a structure purposed for a church, was erected. Father Bordas endowed it later with a steeple and furnished it and had it dedicated by Bishop Vertin 1884 to St. John the Baptist. Aside of the church Father Bordas built a modest residence which he made his home every second week, living two weeks in Fayette and two weeks in Garden. With the decline of the iron industry and total suspension of the furnaces at Fayette, the priests reside in Garden but attend Fayette as a mission which still has forty families—all farmers—Irish,

French, Polish, Bohemian and Belgian.

The Garden community has risen to a certain affluence. There are one hundred and twenty-five families—French, Irish, and German, and although geographically secluded from closer contacts with other communities they have attained a remarkable degree of what we are pleased to call Americanization—i. e., adopting the ways and language of the country.

Improvements upon the church property were of course as gradual as the development of the parish. Besides the equipping of the church they have been able to add new buildings. Father Zagar added a large sacristy. Father Jodocy prepared plans and collected one thousand seven hundred dollars for a new house but his successor Rev. Dassylva put it up. The old residence was sold to Antoine Delorier for two hundred dollars. He moved it across the road—directly opposite to where it had stood in the church yard. It was in this house that Rev. John Cebul died on August 3, 1898. He was buried in St. Ignace.

Formerly the territory now embraced by the Manistique parish was included in the jurisdiction of the pastors. Also the Indian Point, where the church of St. Lawrence was built, with funds coming from the Propagation of Faith, under the direction of Father Bordas.

#### MANISTIQUE.

##### ST. FRANCIS DE SALES CHURCH.

Next to Mackinac Island and the Sault Manistique has the distinction of having the earliest record of a church in Upper Peninsula. On the 9th of August 1833 Father Baraga dedicated there a chapel to St. Vincent de Paul.<sup>3</sup> This bark-church

<sup>3</sup>Cf. Vol. I, p. 51.

stood on Lot 1, Section 34, Township 42, North Range 16 West, or what is today known as the Indian Lake Mission. Then the land was part of the Indian domain and likely could have been had later from the Government for the asking, but it was patented to Abner Sherman on August 3, 1853 and since has come into possession of August C. Miller who operates there an extensive farm. On the old mission site he has platted a Summer Resort which the people make a favorite camping ground. Of the buildings there is nothing left but the few foundation-stones upon which they had rested, the rest has



INDIAN POINT CHURCH OF ST. LAWRENCE.

been all carried away. The surroundings plainly indicate that the Indians at one time cultivated a large area of this ground. The timber is now as large as anywhere in the neighboring forest but there are quite a number of old apple trees still living which were undoubtedly planted by the Indians under the tutelage of their missionaries. The old cemetery is also in good state of preservation and has been fenced in, some ten or twelve years ago, by Semo Ossawinamakee, a son of the old Indian chief.



The present city of Manistique is situated on the shore of Lake Michigan—three miles south of the old Indian Mission. Its principal industries are lumbering and manufacturing of pig-iron, alcohol and lime. From a mere Indian village it has grown to a city of six thousand population.

During its stages of growth the Catholics were attended to from Garden. Mass was said in the Town Hall. In the fall of 1883 Rev. T. A. Majerus was appointed first resident pastor. He com-



NAHMA, CHURCH OF ST. ANDREW.

menced the building of the church and completed only the exterior. The interior was finished by Father Geers. The house was built by Father Faust.

Other pastors:

Rev. A. W. Geers, from November 7, 1885 to July 11, 1886.

Rev. John Cebul, from October 5, 1886 to October 6, 1887.

Rev. Joseph Haas, from October 23, 1887 to April 29, 1888.

Rev. M. Faust, from May 6, 1888 to January 6, 1889.

Rev. J. Burns, from February 25th to October 20, 1889.

pointed first resident pastor. He com-  
Rev. P. J. Erlach, from November 10, 1889 to August 3, 1890.

Rev. A. O. Pelisson, from August 20th to November 25, 1890.

Rev. F. Pawlar, from November 30, 1890 to January 3, 1892.

Rev. A. J. Rezek, ad interim, from Gladstone, from January 15th to March 26, 1892.

Rev. J. Henn, from April 3, to October 28, 1892.

Rev. F. Sperlein, from November 4, 1892, to January 7, 1894.

Rev. J. H. Reynaert, from January 20, 1894 to September, 1895. Then, ad interim, Father Chambon, S. J. and after him Father W. F. Gagnieur, S. J.

Rev. M. Jodocy, ad interim, from December 1897 to April 1898.

Rev. J. P. Kunes, from December 20, 1898 to March 1904. Father W. Gagnieur,

S. J., again ad interim, from March 25, to June 5, 1904.

Rev. W. B. Stahl, from June 19, 1904, to August 1905.

Rev James Corcoran, the present pastor, since August 1905. Rev. Joseph Duford, assistant since July 1906.

Here as elsewhere the continuous changes in the pastorate have been detrimental to the welfare of the parish. But immaterial improvements are to be recorded. Father Reynaert gave the

church a coat of paint and the tower a more shapely steeple. Rev. Kunes turned the hall built by Father Sperlein into a school. In the fall of 1901 the Franciscan Sisters of Alverno, Wisconsin, under Sisters Lucretia, opened the lower grades. Since then the institution, laboring under many disadvantages, has expanded unto eight grades. The average attendance is two hundred and twenty-five pupils. The present superior is Sister M. Blanche.

The congregation is composed of French, Irish, German, Slovenians and a sprinkling of all other nationalities. Missions attached are, Gould City, Nubinway and all stations on the Soo line between Manistique and Trout Lake.

#### MUNISING.

##### SACRED HEART CHURCH.

Munising can boast of the largest tanneries in the state and has a very extensive lumber manufacturing. These two industries are the mainstay of the town. Catholics were attended, prior to 1896, from Marquette by Father Hollinger. Late in the fall of that year Rev. A. Molinari was sent to them as the first resident priest. During his short stay of five months he said Mass in the Fraternity Hall with an old fashioned piano for the altar. He had started the collections for a new church but was recalled by the Ordinary and replaced in June 1898 by Father John Burns. In course of the summer he built the church and had it dedicated by Bishop Vertin to the Sacred Heart. The venerable old missionary was relieved of duty on July 21, 1898 and the task of furnishing the church left to a younger successor. In the beginning of August Rev. Henry A. Buchholtz be-

came the third regular pastor. His youthful energies enabled him to fill the position with more than an ordinary tact. In short order he paid the outstanding one thousand dollar debt, frescoed the church, furnished it with new pews, altars, stained glass-windows, vestments and utensils, and besides built a pastoral residence. His recall to another field of labor, November 8, 1904 was generally regretted by the people of all classes. The pres-



CHURCH OF ST. MARY MAGDALENE, COOK'S MILL.

ent pastor, Rev. John Kraker, came to the parish in November 1904. To the furnishing of the church he has added a valuable pipe organ.

The church property, besides the buildings, consists of six lots, in the Wallridge addition to Munising. Two were donated by the Munising R. R. C. and four purchased by Father Buchholtz.

The congregation is composed of sixty French, fifty Irish, twenty Polish and ten German families.

This parish, although last in order, is not the last one formed. We have rather followed the geographical lay of the parishes, although we have taken into consideration, as much as was consistent with this rule, the time of their formation, because we thought that parishes in one section of the diocese, originating as they do

from one mother parish, form a sort of an integral history for themselves, and we have, therefore, tried, although treating each one individually, to give the history of their development together as much as possible. Only in one or two instances this order has been inadvertently transgressed.



## APPENDIX.

We subjoin 'seven years' of CATHOLIC DIRECTORY, which will prove as interesting from the point of diocesan development as from its own make-up.

1853

### THE METROPOLITAN CATHOLIC ALMANAC AND LAITY'S DIRECTORY.

#### DIOCESE OF DETROIT.

*The Diocese of Detroit, Which Embraces the State of Michigan, was Formed in 1833. The Right Rev. Peter Lefevre, Bishop of Zela, in part. inj., is Coadjutor and Administrator of the Diocese.*

#### CHURCHES AND CLERGY.

##### MICHIGAN—DETROIT.

Cathedral of SS. Peter and Paul—Rt. Rev. Peter Paul Lefevre, D. D.; Very Rev. Peter Kindekens, Vic. Gen.; Rev. Michael E. Shawe, Pastor; Rev. Francis H. J. Peters, Assistant. Sermon in English at 10 o'clock A. M., and catechism at 2 o'clock P. M. The New Cathedral was solemnly dedicated to the worship of God, on the 29th of June, 1848, under the invocation of the Apostles SS. Peter and Paul.

St. Ann's—Rev. Peter Hennaert and Rev. John H. De Bolle. Sermon in French at 10 o'clock A. M., and catechism at 2 o'clock P. M.

St. Mary's (German)—Rev. M. Schoeffler, C. SS. R.; Rev. A. Kotte, C. SS. R.

Trinity Church—Rev. Patrick J. Donahoe. Sermon in English.

River Ecorces, St. Francis Xavier, Wayne Co.; River Rouge, The Holy Cross, Wayne Co.; River Huron, St. Mary's, Wayne Co.; Swan Creek, St. Charles, Monroe Co.—Rev. C. L. De Preitre

and Rev. C. A. R. Chambille. Sermon in French.

Greenfield, St. Lawrence; Dearbornville, new church, Wayne Co.—Attended from Detroit.

Grosse Pointe, Wayne Co., Assumption of B. V. Mary—Attended from Detroit.

Mt. Clemens, St. Francis of Sales; L'Anse Creuse, St. Felicita, Macomb Co.—Rev. H. Van Renterghem.

Cotterellville, St. Agatha; New Port, church built; St. Clair and Port Huron, St. Clair Co.—Rev. Lawrence Kilroy.

Monroe, St. Anthony's (French, English and German)—Rev. J. Poirier, C. SS. R.; Rev. P. Cronenberg, C. SS. R.; Rev. Giles Smulders, C. SS. R.

The same Rev. gentlemen attend Hillsdale, Medina, Clayton, Adrian, Muddy Creek, Otter Creek, Stony Creek, Brest, every other month; Palmira, Blessfield, Ida, every three months.

Vienna, Monroe Co., St. Joseph's—Rev. Peter Warlop and Rev. Henry Rivers. Sermons in French.

Flint, Genessee Co., St. Michael's—Rev. Joseph Kindekens and Rev. H. J. H.

Schutzes, who also attend several stations in La Peer county.

Lower Saginaw, Saginaw Co., St. Joseph's; Upper Saginaw, Saginaw Co., St. Andrew's; Woodhall, Shiawassy Co., St. Patrick's—Attended from Flint.

Westphalia, Clinton Co., St. Peter's—Rev. Geo. Godez, who also attends Ionia and Lyons.



REV. JOSEPH DUFORD, BORN AT ST. PAUL L'ERMITE, CANADA, MAY 21, 1883, ORDAINED AT ESCANABA, JUNE 10, 1906.

St. Joseph's, Berrien Co., St. Lewis—Attended from Pokagon.

Bertrand, St. Joseph's; Niles, St. Francis of Assisium—Rev. E. Sorin, of the Diocese of Vincennes, who also attends New Buffalo and Mendon.

Ann Arbor, St. Thomas; Northfield, St. Bridget's; Ypsilanti and Lodi, Washtenaw Co.—Rev. Thos. Cullen.

Marshall, Calhoun Co.—Rev. James Hennessey, who also attends Dexter, Sylvan, Jackson and Kalamazoo.

Green Oak, Livingston Co.—Rev. P. Kelly, who also attends Pinkney, Deerfield and Hartland.

Pontiac, Oakland Co., St. Vincent of Paul—Rev. Peter Wallace, who also attends White Lake, Birmingham, Royal Oak and Clarkston.

Clemens Road, once a month; Freedom, Lyndon, Newport, Sylvan, once a quarter—Visited by the Redemptorist Fathers of Detroit.

Mackinac, St. Ann's; Pointe St. Ignace, St. Ignatius, Michillimackinac Co.—Rev. A. Piret.

Grand Rapids, St. Andrew's; Cannonburg, Kent Co., St. Patrick's—Rev. Andrew Viszosky and Rev. Chas. L. De Ceuminch, who also visit Grand Haven and Yankee Springs. Sermon in English, French and German.

#### INDIAN MISSIONS.

Little Traverse Bay, St. Peter's; Sheboygan, St. Mary's; Grand Traverse Bay—Rev. F. Pierz and Rev. A. Van Paemel, who also attend several stations on the eastern shore of Lake Michigan.

La Croix, St. Anthony's; Middletown, St. Francis Xavier; Beaver Island, St. Leopold's; Manestie, St. Joseph's—Rev. Ignatius Mrak, who resides at La Croix.

For an account of the origin and progress of the Indian mission on Lake Michigan, see Almanac of A. D. 1848, pages 160-61.

Pokagon, Cass Co., Most Holy and Immaculate Heart of Mary—Rev. Lewis Baroux, S. S. C. This mission numbers

about 300 Catholic Indians of the Pottowatomi nation. They are regularly attended by their pastor, and have a good school under the direction of two Sisters of the Society of the Holy Cross. Sault Ste. Mary's, Chippewa Co., St. Mary's—Rev. Jno. B. Menet, S. J. Anse, Keweenaw Bay, Lake Superior, The Most Holy Name of Jesus—Very Rev. Frederick Baraga, Vic. Gen., who also visits the different stations in the copper region. The Indians belonging to this mission are continually advancing in civilization, good religious conduct and industrious habits. They live peaceable and contented, and enjoy already, in this world, the reward of their sobriety and christian-like mode of living. Their families increase and enjoy good health. It is remarkable how healthy these Indians are now. The circumstance deserves to be noticed that since the ninth day of June, 1849, to the 15th day of August, 1850 (over fourteen months), not a single soul, either man, woman, or child, departed this life. There is much hope of a considerable increase of this mission.

THE METROPOLITAN CATHOLIC  
ALMANAC AND LAITY'S  
DIRECTORY.

1854.

APOSTOLIC VICARIATE OF UP-  
PER MICHIGAN.

This Apostolic Vicariate embraces the northern peninsula and the adjacent islands of the State of Michigan. It is governed by the Rt. Rev. Frederick Baraga, Bishop of Amyzonias, in part, inf.

CHURCHES AND CLERGY.  
MICHIGAN.

Sault Ste. Mary's, Chippewa Co., St.

Mary's—Rt. Rev. Frederick Baraga, D. D.; Rev. John B. Menet, S. J.; Rev. — Kohler, S. J.

Anse, Most Holy Name of Jesus—Rev. A. Vanpaemel, who also attends Point Keweenaw, Ontonagon District, and the mining localities. The Indians belonging to this mission are continually advancing in civilization, good religious conduct and industrious habits.



FAYETTE, CHURCH OF ST. PETER.

They live peaceable and contented, and enjoy already, in this world, the reward of their sobriety and christian-like mode of living. Their families increase and enjoy good health. It is remarkable how healthy these Indians are now. The circumstance deserves to be noticed, that since the ninth day of June, 1849, to the 15th day of August, 1850 (over fourteen months), not a single



soul, either man, woman or child, departed this life. There is much hope of a considerable increase of this mission. Mackinac, St. Ann's, Michillimackinac Co.; Point St. Ignace, St. Ignatius, Michillimackinac Co.—Rev. A. Piret. Beaver Island, St. Leopold's; Manestie, St. Joseph—Attended by Rev. Ig. Mrak, from La Croix. Indian schools are conducted at Mackinac, Point St. Ignace, Manistee, Sault St. Marie's and L'Anse.



CHURCH OF ST. JOHN THE BAPTIST, GARDEN, MICHIGAN.

#### RECAPITULATION.

Churches .....	6
Clergymen .....	5
Schools .....	5

#### APOSTOLIC VICARIATE OF UPPER MICHIGAN.

1855.

This Apostolic Vicariate was established by his Holiness Pius IX., on the 29th of July, 1853, and embraces the northern peninsula of the State of Mich-

igan and the adjacent islands. It is governed by the Rt. Rev. Frederick Baraga, Bishop of Amyzonias and Vicar Apostolic of Upper Michigan. The Rt. Rev. Bishop Lefevere, of Detroit, has ceded to Bishop Baraga his power, authority and jurisdiction over five counties of the southern peninsula of the State of Michigan, viz: the counties of Sheboygan, Emmet, Charlevoix, Antrim and Leelanau, where the principal Indian missions of Michigan are situated. The Rt. Rev. Bishop Henni, of Milwaukee, has ceded to Bishop Baraga the mission of Lapointe, on one of the Apostle Islands, Lake Superior, Wisconsin.

#### CHURCHES AND CLERGY, UPPER MICHIGAN.

Sault St. Marie, Chippewa Co., St. Marys Church—Rt. Rev. Frederick Baraga, D. D.; Rev. John B. Menet, S. J.; Rev. Auguste Kohler, S. J.

Mackinac, Michillimackinac Co., St. Ann's—Rev. Eugene Jahan.

Point St. Ignace, St. Ignatius—Rev. A. Piret.

Beaver Island (Garden Island), St. Leopold's—Attended by Rev. Ignatius Mrak, from La Croix.

L'Anse, Houghton Co., Church of the Most Holy Name of Jesus—Rev. Charles Lemagie.

Eagle Harbor, Houghton Co., Church of the Most Holy Redeemer—Rev. Lewis Thiele, who also visits all the mining locations of Keewenaw Point district,

where he preaches and hears confessions in English, French and German. Ontonagan Village, Ontonagan Co., St. Patrick's—Rev. Lawrence Dunne, A. M., pastor of St. Patrick's Church. Sermons in French and English. He also visits from time to time the principal mining locations of Ontonagan district. There is a regular English Catholic school conducted at Ontonagan by the worthy brother of the Rev. Pastor.

#### SOUTHERN PENINSULA OF MICHIGAN.

La Croix, Emmet Co., St. Anthony's—Rev. Ignatius Mrak, Rev. Lawrence Lautishar.

Little Traverse Bay, Emmet Co., St. Peter's—Rev. Angelus Van Paemel, Rev. John G. Steinhäuser.

Middletown, Emmet Co., St. Francis Xavier's—Attended by the Rev. Ign. Mrak, from La-Croix.

Sheboygan Village, Sheboygan Co., St. Mary's—Attended by Rev. Angelus Van Paemel, of Little Traverse Bay.

Duncanville, Sheboygan Co.—Served occasionally from Mackinac.

Grand Traverse Bay, Leelanaw Co.—Served occasionally from Little Traverse Bay.

#### WISCONSIN.

Lapointe, Lake Superior, St. Joseph's—Rev. I. D. Carie. This mission, indeed, had declined much in consequence of the commenced removal of the Indians and half-breeds of Lake Superior; but

many returned after the first excitement and continue to live at Lapointe. Schools are conducted at Sault St. Marie by a Jesuit lay-brother for boys, and by Ursuline Sisters for girls. At Mackinac a regular school for boys and girls. Likewise at Point St. Ignace, at La Croix, Little Traverse Bay, Sheboygan, L'Anse and Lapointe.

#### RECAPITULATION.

Churches .....	13
Churches building.....	4
Clergymen .....	11



THE OLD HOUSE, GARDEN.

Schools .....	8
Catholic population.....	5,700

1856.

#### APOSTOLIC VICARIATE OF UPPER MICHIGAN.

This apostolic Vicariate was established by his Holiness, Pius IX., on the 29th of July, 1853, and embraces the northern peninsula of the State of Michigan, and the adjacent islands. It is governed by the Rt. Rev. Frederic Baraga, Bishop of

Amyzonian, and Vicar Apostolic of Upper Michigan. The neighboring bishops have ceded to Bishop Baraga part of their Indian missions, those bordering on Lake Michigan and Lake Superior.

#### CHURCHES AND CLERGY.

Sault St. Mary, Chippewa Co., St. Mary's Church—Rt. Rev. Frederic Baraga, D. D.; Rev. John B. Menet, S. J.; Rev. Auguste Kohler, S. J. There are two



REV. PAUL LE GOLYAN, BORN AT VENNES (MORBHAN), FRANCE, JANUARY 5, 1874, ORDAINED BY BISHOP EIS, SEPTEMBER 27, 1892.

Catholic schools at Sault Ste. Mary, one for boys, conducted by Bro. Lacoste, and one for girls, conducted by Ursuline Sisters. Preparations are making for the first female Academy in Upper Michigan, for a higher education of young ladies, under the direction of the Sisters. The Archconfraternity

of the Immaculate Heart of Mary, for the conversion of sinners, has recently been established in St. Mary's Church by the Bishop, and is placed under the direction of the Jesuit Fathers.

Garden River (on the Canada side of St. Mary's River), Church of the Immaculate Heart of Mary—Occasionally served from Sault St. Mary by the Rev. Father Kohler.

Mackinac, Michilimackinac Co., St. Ann's Church—Rev. Eugene Jahan, pastor. Instructions after High Mass on Sundays, in French. Catechism twice a week. There is a Catholic English school kept at Mackinac, for boys and girls. Two religious societies have been established here last winter, the Archconfraternity of the Immaculate Heart of Mary, for the conversion of sinners; and the Society of St. Vincent of Paul, for mutual relief and charity. This society is under the superintendence of Rev. E. Jahan, and is doing much good, by the particular care of the zealous pastor.

Point St. Ignace, St. Ignatius—Rev. Timothy Carie. Instructions after High Mass on Sundays, in French. Catechism twice a week. A regular Catholic school is kept here, for boys and girls. The Society of St. Vincent of Paul was established last winter, and is progressing.

Beaver Island (Garden Island), in Lake Michigan, Church of the Immaculate Conception of the B. V. Mary—Attended from time to time from Cross-Village, Emmet Co., by Rev. Lawrence Lautishar. The Indians of Beaver Island are very faithful and steady. Al-



though they seldom see their missionary, they faithfully persevere in their religion, and meet every Sunday in their humble church to sing and pray, until the missionary comes again to hear their confessions and announce to them the word of God, which they receive with thankfulness and spiritual joy.

Marquette, Marquette Co., Lake Superior, St. Peter's Church—Rev. Sebastian Duroc, who also visits occasionally the iron mines of Marquette district.

L'Anse, Houghton Co., Church of the Most Holy Name of Jesus Rev. Edward Jacker, who also attends, every second month, the Portage mining locations, where he preaches and hears confessions in English, German and French. The Indians of this mission, who were at one time much afraid of a removal, are now permanently located on a large tract of land around their mission, which is secured to them by Government forever. There is a numerous Catholic school at L'Anse, for boys and girls, kept by Mr. Branen.

Eagle Harbor, Houghton Co., Church of the Most Holy Redeemer—Rev. Louis H. Thiele, who also visits from time to time all the mining locations at Keewenaw Point district, where he preaches and hears confessions in English, French and German. He especially visits once a month the great Cliff

Mine, where a lot was kindly given us by the Company, on which a church will soon be erected.

Ontonagon Village, Ontonagon Co., St. Patrick's—Rev. Lawrence Dunne, M. A., pastor of St. Patrick's Church; Rev. Martin Fox, from All Hallows College, Dublin. Sermons in English and French. They also visit every second month the principal mining locations of Ontonagon district, where the Rev. Mr. Fox preaches and hears confessions in English, French and German. There is



MANISTIQUE, ST. FRANCIS DE SALES CHURCH AND SCHOOL AND HOUSE.

a regular English Catholic school at Ontonagon, for boys and girls, conducted by the worthy brother of the Rev. pastor.

#### SOUTHERN PENINSULA OF MICHIGAN.

Cross Village, or La Croix, Emmet Co., Church of the Holy Cross—Rev. Lawrence Lautishar. The Indians of this mission, in the beginning of their conversion in 1832, erected in their village a large cross, the emblem of our salva-

tion, which was afterwards renewed; and from this cross the mission has its name. A numerous and regular English school is conducted there by Mr. McNamara, who also instructs in the evening young men in the English language.

Middletown, Emmet Co., St. Ignatius—Attended every Sunday from Cross Village, by the zealous and indefatigable Mr. Lautishar.



REV. JAMES CORCORAN, BORN AT ESCANABA, MICH., FEBRUARY 13, 1872, ORDAINED IN ST. JOSEPH'S CHURCH, ESCANABA, AUGUST 28, 1898, BY BISHOP VERTIN.

Little Traverse Bay, Emmet Co., Church of the Holy Infancy of Jesus—Rev. John G. Steinhauser, who also attends St. Paul's, on the opposite side of the bay. English school for boys and girls, kept by Mr. Dusaux.

Sheboygan Village, Sheboygan Co., St.

Mary's Church—Occasionally served from Little Traverse Bay, by Rev. J. G. Steinhauser. An English school is conducted there by Mr. Matthews.

Duncanville, Sheboygan Co.—Served occasionally from Mackinac, by Rev. E. Jahan. A small frame church is in progress of construction at this place, on a lot given us for that purpose, under the care and direction of Rev. Mr. Jahan.

Eagletown, Grand Traverse Bay, Grand Traverse Co., Church of the B. V. Mary—Rev. Ignatius Mrak, who also visits occasionally several other towns that are springing up around Grand Traverse Bay. There is an English school at Eagletown, kept by the zealous missionary himself and by Mr. Butler.

#### WISCONSIN.

Lapointe, Lake Superior, St. Joseph's Church—Rev. Angelus Van Paemel. This mission, indeed, had declined much in consequence of the commenced removal of the Indians and half-breeds of Lake Superior; but most of them returned after the first excitement and continue to live at Lapointe. A regular and numerous English school of over a hundred pupils is conducted at Lapointe by Mr. Hickey and Mr. Carpentier.

Bad River, or Swamp River, twenty miles from Lapointe—Attended from time to time from Lapointe, by Rev. A. Van Paemel. Church building, under the care and direction of Mr. Van Paemel.

#### MINNESOTA TERRITORY.

Superior City, Fond du Lac, Lake Superior—Served occasionally from Lapointe, by Rev. Angelus Van Paemel.

Grand Portage, on the northern shore of Lake Superior, near the boundary line—Rev. Auguste Eugene Benoist. School kept by the missionary himself, until the arrival of a school teacher.

Isle Royale Mining Locations—Occasionally served from Fort William, by the Rev. Father Du Ranquet.

Fort William, Lake Superior (Canada side), Church of the Immaculate Conception—Rev. Father Du Ranquet, S. J.; Rev. Father Nicholas Point, S. J.

#### RECAPITULATION.

Churches .....	16
Churches building.....	5
Missionary stations.....	14
Clergymen .....	16
Schools .....	11
Academy for young ladies.....	1
Catholic population.....	6,000

1857.

#### THE METROPOLITAN CATHOLIC ALMANAC AND LAITY'S DIRECTORY.

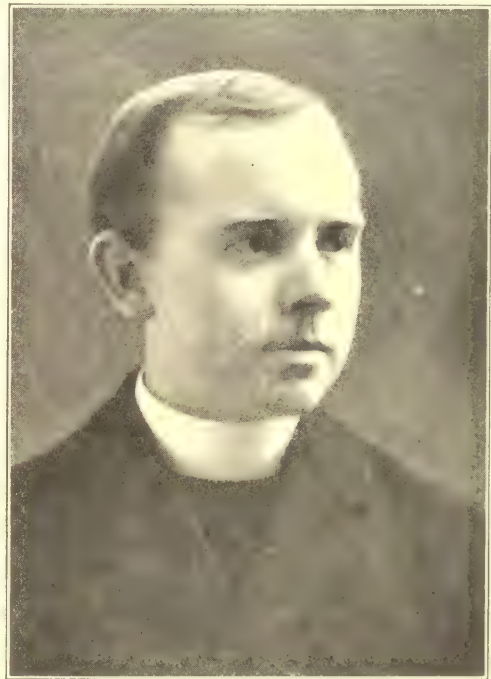
#### APOSTOLIC VICARIATE OF UPPER MICHIGAN.

This Apostolic Vicariate was established by his Holiness, Pius IX., on the 29th of July, 1853, and embraces the northern peninsula of the State of Michigan, and the adjacent islands. (This Apostolic Vicariate has been erected into a Diocese, under the name of the "Diocese of St. Mary," by a decree of the first provincial council of Cincinnati, celebrated in May, 1855. But the confirmation of the decrees of this council had not yet arrived from Rome at the time of the issuing of this Report.) It is governed by the Rt. Rev. Frederic Baraga, Bishop of Amazonia, and Vicar Apostolic of Upper

Michigan. The neighboring Bishops have ceded to Bishop Baraga part of their Indian Missions, those bordering on Lake Michigan and Lake Superior.

#### CHURCHES AND CLERGY.

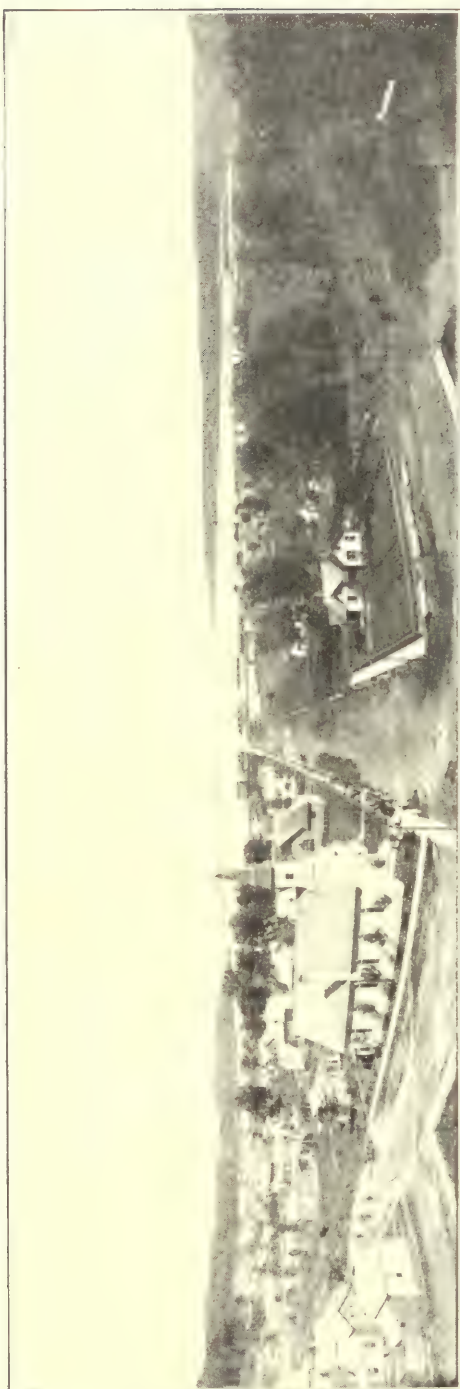
Sault St. Mary, Chippewa Co., St. Mary's Church—Rt. Rev. Frederic Baraga, D.D.; Rev. John B. Menet, S. J.; Rev. Auguste Kohler, S. J., who for the most part resides at Garden River, on the



REV. GEORGE LAFOREST, BORN AT CALUMET, MICH., JANUARY 24, 1882, ORDAINED BY BISHOP EIS AT ST. ANNE'S CHURCH, CALUMET, MICHIGAN, JUNE 24, 1900.

Canada side of St. Mary's River, Diocese of Hamilton, Canada West. There are two Catholic schools at Sault St. Mary, one for boys, conducted by Bro. Adrian Lacoste, and one for girls, conducted by Ursuline Ladies. The first female Academy in Upper Michigan, for a higher education of young ladies,





MUNISING.

under the direction of the Ursuline Ladies, is now prepared for reception, and a few young ladies have already entered the Institution. (See Prospectus below.) The Archconfraternity of the Immaculate Heart of Mary for the conversion of sinners, and the Confraternity of the Holy Scapular are established in St. Mary's Church, and are placed under the direction of the Jesuit Fathers.

Mackinac, Michilimackinac Co., St. Ann's Church—Rev. Eugene M. Jahan, pastor. Instructions after High Mass in French and English. Catechism twice a week. Three religious societies are established here, the Archconfraternity of the Immaculate Heart of Mary, for the conversion of sinners, the Confraternity of the Holy Scapular, and the Society of St. Vincent of Paul, for mutual relief and charity. This society is under the superintendence of the Rev. E. M. Jahan, and is prospering and doing much good, by the indefatigable care of the zealous pastor. The Catholic congregation of Mackinac, under the direction and encouragement of their pastor, are making preparations for a new Church, which they hope to complete and pay in two years.

Point St. Ignace, Michilimackinac Co., Church of St. Ignatius—This Mission is served from Mackinac by the Rev. E. M. Jahan, every second Sunday. Instructions after High Mass in French, and occasionally in Indian. A regular Catholic school is kept here for boys and girls. The Society of St. Vincent of Paul is established here, and is prospering.

Beaver Island (Garden Island), in Lake

Michigan, Church of the Immaculate Conception of the B. V. Mary—Attended from time to time from Cross-Village, Emmet Co., by Father Weikamp of the third order of St. Francis; or from Little Traverse Bay, Emmet Co., by the Rev. Lawrence Lautishar. There is a numerous Indian school for boys and girls in this Mission, recently established, and conducted by Mr. William O'Donovan. The Indians of Garden Island are faithful and steady Christians. Although they seldom see their Missionaries, they faithfully persevere in the Catholic religion and meet every Sunday in their humble Church to sing and pray, until the Missionary comes again to administer to them the Sacraments of Penance and Holy Eucharist, and to announce to them the word of God, which they receive with thankfulness and spiritual joy.

Marquette, Marquette Co., Lake Superior, St. Peter's Church—Rev. Sebastian Duroc, who also visits occasionally the iron mines of Marquette district. Preparations are making to build a new church, as the present temporary one is already too small for the increasing population.

L'Anse, Houghton Co., Lake Superior, Church of the Most Holy Name of Jesus—Rev. Edward Jacker, who also attends, once every month, the Portage Lake mining locations, where he

preaches and hears confessions in English, German and French. The Indians of this mission are now permanently located on a large tract of land around their mission, which is secured to them by our government forever. There is a numerous Cath. Indian school at L'Anse, for boys and girls, kept by Mr. Thomas Branen.

Eagle Harbor, Houghton Co., Church of the Most Holy Redeemer—Rev. Louis H. Thiele, who also visits from time to



MUNISING, SACRED HEART CHURCH AND HOUSE.

time all the mining locations of Keewenaw Point district, where he preaches and hears confessions in English, French and German. He especially visits every third Sunday the celebrated Cliff Mine, where he has a large congregation of Irish, Germans and Canadians. An acre of land was kindly given us by the North-American Mining Company, on a very fine elevated spot at the South-Cliff, on which prep-

arations are making for the erection of a spacious church.

Ontonagon Village, Ontonagon Co., St. Patrick's Church — Rev. Lawrence Dunne, M. A., Pastor. High Mass at 10 o'clock every Sunday and Holyday, and sermons in English and French.

Minnesota Mine, Ontonagon Co., Church of the B. V. Mary—Rev. Martin Fox. Instructions in English, German and French. There is a large congregation



REV. JOHN KRAKER, BORN AT SEMIC, KRAIN, APRIL 21, 1873, ORDAINED IN MARQUETTE BY BISHOP VERTIN, OCTOBER 28, 1897.

of Irish, Germans and Canadians on this great mining location.

Norwich Mine, Ontonagon Co., Church of St. Francis Xavier—Attended from Minnesota mine once a month, by the Rev. M. Fox.

Maple Grove, Nebraska Mine, missionary stations—Attended by the Rev. M. Fox.

The same Rev. Gentleman visits also occasionally all the other mining locations of the Ontonagon district.

#### SOUTHERN PENINSULA OF MICHIGAN.

Cross-Village, or La Croix, Emmet Co., Church of the Holy Cross—Rev. Father John Bernard Weikamp and Rev. Father Seraphin Zorn, of the Third Order of St. Francis. The Indians of this mission, in the beginning of their conversion in 1832, erected in their village a large cross, the emblem of our salvation, which was afterwards renewed; and from this cross the missionary village derives its name. The Rev. Father Weikamp, who settled in October, 1855, in our Indian Missions of Emmet Co., with many Brothers and Sisters of the Third Order of St. Francis, is now building here a large church and two convents, one for the Brothers and one for the Sisters. A numerous and regular English school is kept at this mission; for the boys by a Brother, and for the girls by a Sister of the Third Order of St. Francis.

Middle Village, Emmet Co., Church of St. Ignatius—Attended every Sunday from Cross Village by the Rev. Father Weikamp, or the Rev. Father Zorn; and occasionally by the Rev. L. Lautishar from Little Traverse Bay. A school has recently been established at this village and is kept by a Brother of the Third Order.

Little Traverse Bay, Emmet Co., Church of the Holy Infancy of Jesus—Rev. Lawrence Lautischar, who also attends the missionary station of Agaming, on the opposite side of the bay. There are



regular English schools at Little Traverse Bay, for boys and girls, kept separately by a Brother and a Sister of the Third Order of St. Francis.

Sheboygan Village, Sheboygan Co., Church of the B. V. Mary—Occasionally served from Little Traverse Bay, by the Rev. L. Lautishar. An English school for boys and girls is kept here by Mr. Nicholas Murray.

Duncanville, Sheboygan Co.,—Served occasionally from Mackinac, by the Rev. E. M. Jahan.

Eagletown, Grand Traverse Bay, Grand Traverse Co., Church of the B. V. Mary—Rev. Ignatius Mrak, who also visits occasionally several other towns and villages that are springing up around Grand Traverse Bay. There is an English school here for boys and girls, kept by the zealous missionary himself, and by Mr. Dusaux.

### WISCONSIN.

Lapointe, Lake Superior, St. Joseph's Church—Rev. Angelus Van Paemel. Rev. Auguste Eugene Benoist. Instructions in French and Indian. This mission, indeed, had decline much in consequence of a commenced removal of the Indians and Halfbreeds of Lake Superior; but most of them returned after the first excitement, and continue to live at Lapointe. Two separate English schools are kept there, by Mr. Michael Hickey for boys, and by Mrs. Isabella Ducheneau for girls.

Bad River, or Swamp River, about 20 miles south-east from Lapointe—Attended occasionally by the Rev. A. Van Paemel.

Superior, Fond du Lac, Lake Superior—Served frequently from Lapointe by the Rev. A. Van Paemel. Instructions in English, French and Indian. The Catholics of Superior, consisting of Irish, Canadians and Halfbreeds, have purchased, under the direction of their zealous missionary, a large house, which will serve as a Chapel until they are able to build a regular church.



REV. C. L. LEMAGIE WAS PASTOR AT ASSININIS, MICHIGAN IN 1853.

### MINNESOTA TERRITORY.

Grand Portage, on the northern shore of Lake Superior, near the boundary line, Church of St. Peter—Occasionally served by the Rev. Dominic Du Ranquet, S. J., or the Rev. Peter Chone, S. J., who resides at Fort William, Diocese of Hamilton, Canada, West.

### ST. MARY'S ACADEMY FOR YOUNG PEOPLE.

This Institution under the charge of

Ursuline Ladies. Mother Mary Xavier, Superior, is situated in the town of Sault Ste. Marie, Upper Michigan, on a very agreeable spot and in a most healthy climate. The system of Education at this Academy embraces every useful and ornamental branch, suitable for young Ladies, as English, Grammar, Arithmetic, ancient and modern Geography, ancient and modern History, Cosmography,

mending and bedding for the whole year \$10.00. Making the entire charge for each young Lady, for the whole year, only \$90.00; but invariably payable half-yearly in advance. Lessons on the Piano, making artificial flowers, and the French language, will form extra charge, as follows:

Lessons on the piano and the use of the instrument per month, \$2.50.



ORPHAN BOYS, ASSININS.

Astronomy, four different kinds of writing, all kinds of female manual work, as sewing, knitting, embroidery.

Terms—Board and tuition for the whole year of twelve months, and instructions in the above mentioned branches for the scholastic year of eleven months, the very moderate price of \$80.00. Washing,

Making artificial flowers, per month, \$1.50.

French language, per month, \$2.00.

Doctor's bills will be payable by the parents.

For further particulars application may be made to any of the Clergymen of this Diocese.

## RECAPITULATION.

Churches .....	19
Churches building.....	4
Missionary stations.....	18
Clergymen .....	16
Schools .....	13
Academy for young ladies.....	1
Convents .....	3
Catholic population, about.....	6,000

1st Bishop, consecrated Bishop of Amyzon-  
 zonia in part, Nov. 1, 1853, created  
 Bishop of Sault Sainte Marie in 1857.

## UPPER MICHIGAN.

Sault Ste. Marie, Chippewa Co., St.  
 Mary's Cathedral, Rt. Rev. Frederic  
 Baraga, D. D.; Rev. John B. Menet,  
 S. J.; Rev. Auguste Kohler, S. J.  
 Beaver Island, in Lake Michigan, Immac-



ORPHAN GIRLS, ASSININS.

1858.

DUNIGAN'S AMERICAN CATH-  
 OLIC ALMANAC.  
 DIOCESE OF SAULT SAINTE  
 MARIE.

1857.

Comprising the Northern Peninsula of  
 the State of MICHIGAN and the Islands.  
 Bishop—Rt. Rev. Frederic Baraga, D. D.,

ulate Conception of the B. V. M.—At-  
 tended from Cross Village by Rev. J.  
 B. Weikamp, O. S. F., and from Little  
 Traverse Bay by Rev. L. Lautishar.  
 Cliff Mine—Every third Sunday, Rev. L.  
 H. Thiele, of E. Harbor.

Eagle Harbor, Houghton Co., Most Holy  
 Redeemer—Rev. Louis H. Thiele.

Keweenaw Point District—Attended by



Rev. L. H. Thiele.  
 L'Anse, Houghton Co., Lake Superior,  
 Most Holy Name of Jesus—Rev. Ed-  
 ward Jacker.  
 Mackinac, Michilimackinac Co., St. Ann's  
 —Rev. Eugene M. Jahan.  
 Maple Grove—Attended by Rev. M. Fox.  
 Marquette, Marquette Co., St. Peter's—  
 Rev. Sebastian Duroc.

Ontonagon Village, Ontonagon Co., St.  
 Patrick's—Rev. Lawrence Dunne, M.A.  
 Pointe St. Ignace, Michilimackinac Co.,  
 St. Ignatius—Attended by Rev. E. M.  
 Jahan.

Portage Lake, mining station—Attended  
 from L'Anse.

The neighboring Bishops have ceded to  
 Bishop Baraga jurisdiction over that part



SISTERS OF ST. AGNES, ASSININS.

Right to left—Sr. M. Cunegunda, Sr. M. Raymond, Sr. M. Anselm, Sr. M. Edouard, Sr. M. Walburga, Sr. M. Matrona,  
 Sr. M. Priscilla, Sr. M. Corisila, and Sr. M. Labella, superioress.

Minnesota Mine, Ontonagon Co., St.  
 Mary's—Rev. Martin Fox.  
 Nebraska Mine—Attended by Rev. M.  
 Fox.  
 Norwich Mine, Ontonagon Co., St. Fran-  
 cis Xavier—Attended once a month by  
 Rev. M. Fox.

of their Indian missions bordering on  
 Lake Superior and Lake Michigan.

#### SOUTHERN MICHIGAN.

Agaming—Attended from Little Trav-  
 erse Bay.

Cross Village, or La Croix, Emmet Co.,  
 Holy Cross—Indian Mission.

- Duncanville, Sheboygan Co., B. V. Mary  
—Rev. E. M. Jahan.
- Eagletown, Grand Traverse Co., B. V. M.  
—Rev. Ignatius Mrak.
- Little Traverse Bay, Emmet Co., Holy  
Infancy of Jesus—Rev. Lawrence Lau-  
tishar.
- Middle Village, Emmet Co., St. Ig-  
natius—Attended every second Sunday  
from Cross Village.
- Sheboygan Village, Sheboygan Co., B. V.  
Mary—Attended from Little Traverse  
Bay.

## WISCONSIN.

- Bad or Swamp River—Attended occa-  
sionally by Rev. A. Van Paemel.
- Lapointe, Lake Superior, St. Joseph's—  
Rev. Angelus Van Paemel, Rev. Au-  
guste Eugene Benoist.
- Superior, Fond du Lac, Lake Superior—  
Attended from Lapointe.

## INSTITUTIONS.

- St. Mary's Academy, Sault St. Mary's—  
Directed by the Ursuline Ladies,  
Mother Mary Xavier, Superior.
- School for Boys, Sault Ste. Marie—Rev.  
Adrian Lacoste, Director.
- Convent of Brothers of the Third Order  
of St. Francis, Cross Village—The  
Brothers direct Schools for Boys at  
Cross Village, Little Village and Trave-  
rse Bay.
- Convent of Sisters of the Third Order of  
St. Francis, Cross Village—Schools at  
Pointe St. Ignace, Beaver Island,  
L'Anse, Sheboygan, Eagletown, La-  
pointe, etc.

## RECAPITULATION.

Churches .....	22
Stations .....	18
Clergymen .....	16

Schools .....	13
Academy for Young Ladies.....	1
Convents .....	3
Catholic population.....	6,000

1859.

DUNIGAN'S AMERICAN CATH-  
OLIC ALMANAC.DIOCESE OF SAULT SAINTE  
MARIE

January 9th, 1857.

It embraces the northern peninsula of the State of Michigan, and the adjacent islands. The Coadjutor-Bishop of Detroit has ceded to Bishop Baraga his Indian missions, situated in the northern part of the southern peninsula of Michigan; and Bishop Henni his missions bordering on Lake Superior. Rt. Rev. Frederic Baraga, D. D., 1st Bishop, consecrated Bishop of Amyzonias in part., Nov. 1, 1853, created Bishop of St. Mary's in 1857.

NORTHERN PENINSULA OF  
MICHIGAN.

Sault St. Marie, Chippewa Co., St. Mary's Church—Rt. Rev. Frederic Baraga, D. D.; Rev. John B. Menet, S. J.; Rev. Auguste Kohler, S. J., who for the most part resides at Garden River, on the Canada side of St. Mary's River, Diocese of Hamilton, Canada West. There are two Catholic schools at Sault St. Marie—one for boys, conducted by Brother Ardian Lacoste, and one for girls, conducted by Ursuline Ladies. The Archconfraternity of the Immaculate Heart of Mary, for the conversion of sinners, and the Confraternity of the Holy Scapular are established in St. Mary's Church, and are under the direction of the Jesuit Fathers.

Mackinac, Michillimackinac Co., St. Ann's

Church—Rev. Patrick Bernard Murray, Pastor. Instructions in English and French. The Archconfraternity of the Immaculate Heart of Mary, for the conversion of sinners, and the Confraternity of the Holy Scapular are established in St. Ann's Church. There is a very numerous Catholic school for boys and girls at Mackinac, conducted by the pastor.

Pointe St. Ignace, Michillimackinac Co., Church of St. Ignatius of Loyola, Rev. Andrew D. Piret, Pastor—Instructions in French, and occasionally in Indian.

Beaver Island (Garden Island), in Lake Michigan, Church of the Immaculate Conception of the B. V. Mary—Attended occasionally from Cross Village by the Rev. Father Seraphin Zorn. There is a numerous Indian school for boys and girls in this mission, kept by Mr. William O'Donovan. The Indians of Garden Island are faithful and steady Christians; although they seldom see their missionary, they faithfully persevere in the Catholic religion and meet every Sunday in their humble church, until the missionary comes again to administer to them the sacraments of Penance and Holy Eucharist, and to announce to them the Word of God, which they receive with thankfulness and spiritual joy.

Marquette, Marquette Co., Lake Superior, St. Peter's Church—Rev. Sebastian Duroc, who also visits once a month the iron mines of Marquette district. There is a Catholic school attached to this mission.

L'Anse, Houghton Co., Lake Superior, Church of the Most Holy Name of Jesus—Rev. Edward Jacker, who also attends once a month the Portage Lake mining locations, where he preaches and hears confessions in English, German, and French. The Indians of this mission are now permanently located in a large tract of land around their mission, which is secured to them by government forever. There is a numerous Catholic Indian school at L'Anse for boys and girls, kept by the pastor assisted by his brother, Albert Jacker.

Eagle Harbor, Houghton Co., Church of the Most Holy Redeemer—Rev. Louis H. Thiele, who also visits from time to time all the mining locations of Point Keewenaw district, where he preaches and hears confessions in English, French, and German. He especially visits, every third Sunday, the celebrated Cliff mine, where he has a large congregation of Irish, Germans and Canadians.

Ontonagon Village, Ontonagon Co., St. Patrick's Church—Rev. Lawrence S. Dunne, M. A., Pastor. Instructions alternately in English and French.

Minnesota Mine, Ontonagon Co., Church of the B. V. Mary—Rev. Martin Fox. Instructions in English, German, and French. There is a large congregation of Irish, German and Canadians.

Norwich Mine, Ontonagon Co., Church of St. Francis Xavier—Attended from Minnesota Mine once a month by the Rev. M. Fox. Maple Grove, Ontonagon Co., new church, Rev. M. Fox.

Nebraska Mine and many other mining locations and missionary stations are attended by Rev. Martin Fox.



## SOUTHERN PENINSULA OF MICHIGAN.

Cross Village, or La Croix, Emmet Co., Church of the Holy Cross—Rev. Father Seraphin Zorn. The Indians of this mission in the beginning of their conversion, in 1832, erected in their village a large wooden cross the emblem of our salvation, which was afterwards renewed; and from this cross the missionary village derives its name. The Rev. Father John Bernerd Weikamp, who settled in our Indian missions in 1855, with several Brothers and Sisters of the Third order of St. Francis, has built near this mission a church and two convents—one for the Brothers and one for the Sisters. Two numerous English—Indian schools are kept at this mission—for the boys by a Brother, and for the girls by a Sister of the Third Order of St. Francis.

Middle Village Emmet Co., Church of St. Ignatius—Attended every Sunday from Cross Village.

Little Traverse Bay, Emmet Co., Church of the Holy Infancy of Jesus—Rev. Lawrence Lautishar and Rev. Louis Sifferath, who also attend the missionary station of Agaming, on the opposite side of the Bay. There is a regular English School at Little Traverse Bay, kept by Mrs. Hamlin, for boys and girls.

Sheboygan Village, Sheboygan Co., Church of the B. V. Mary—Occasionally served from Little Traverse Bay by the Rev. L. Lautishar. A regular school for boys and girls is kept here by the Rev. Nicholas Murray.

Duncanville, Sheboygan, Co. Church building—Served occasionally from Pointe St. Ignace, by the Rev. A. Piret.

Eagletown, Grand Traverse Bay, Grand Traverse Co. Church of the B. V. Mary—Rev. Ignatius Mrak, who also visits occasionally several other towns

and villages that are springing up around Grand Traverse Bay. There is an English-Indian school kept here for boys and girls by the missionary.

## WISCONSIN.

LaPointe, Lake Superior, St. Joseph's Church—Rev. Auguste Eugene Benoist. Instructions in French and Indian. Two separate schools are kept here; for boys by Mr. Dillon O'Brien, and for girls by Mrs. Elizabeth O'Brien.

Bad River, or Swamp River—A missionary station about twenty miles southeast from LaPointe, occasionally attended by Rev. A. Van Paemel, or Rev. A. E. Benoist.

City of Superior, Fond du Lac, Lake Superior—Rev. Angelus Van Paemel, who gives instructions in English, French and Indian. The Catholics of Superior, consisting of Irish, Canadians, half-breeds, and Indians, have purchased a large log-house, which will serve as a chapel until a regular church be built on a lot, kindly bestowed by the proprietors of the city ground.

## INSTITUTIONS.

St. Mary's Academy for Young Ladies, Sault Ste. Marie, under the charge of the Ursuline Ladies, Mother Mary Xavier, Superior. Terms \$80 per annum.

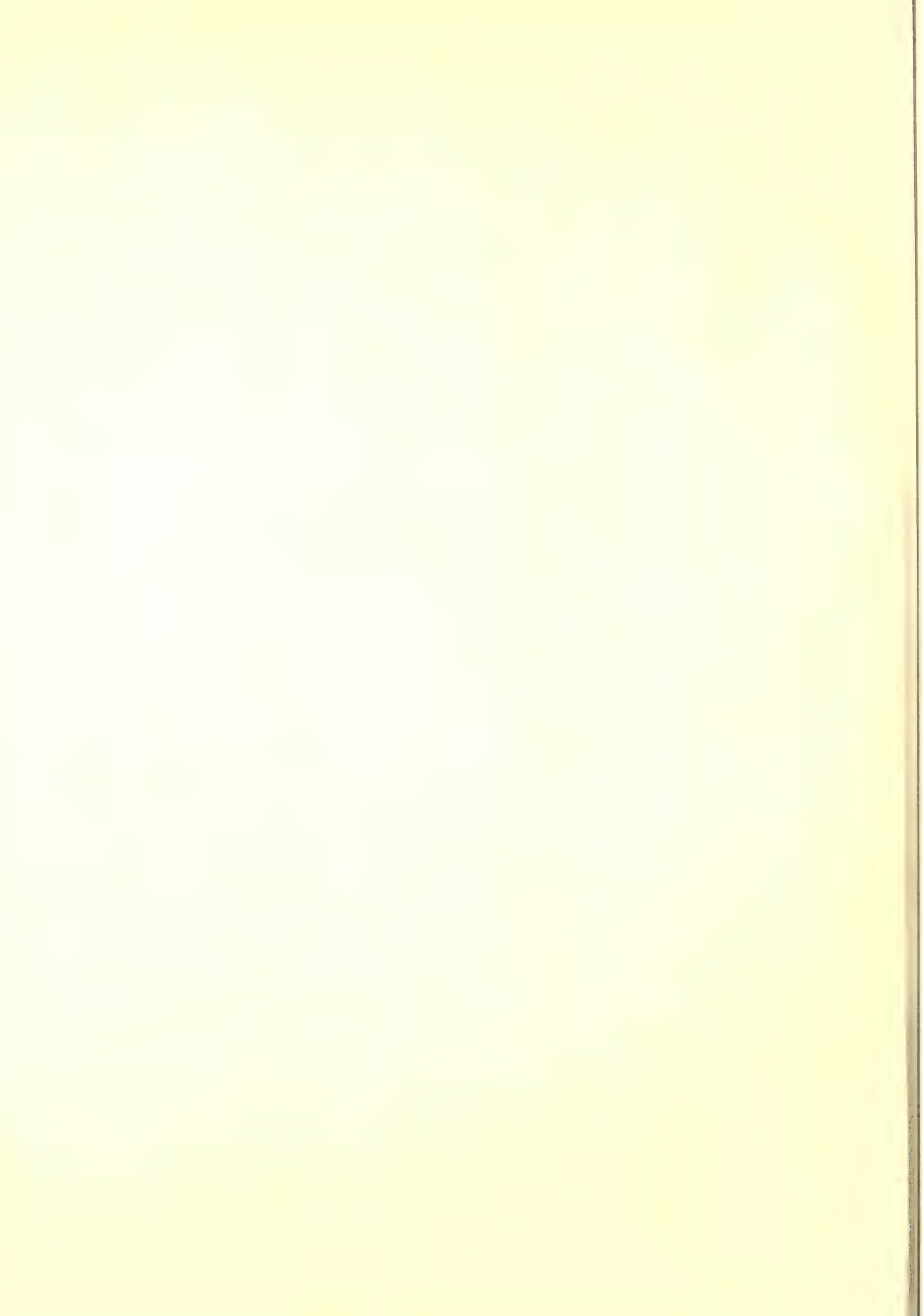
Convent of Brothers of the third order of St. Francis, at Cross Village.

Convent of Sisters of the third order of St. Francis at Cross Village.

Rev. J. B. Weikamp, Ecclesiastical Superior.

## RECAPITULATION.

Churches .....	20
Churches Building .....	8
Missionary Stations.....	13
Clergymen .....	16
Schools .....	13
Academy for Young Ladies.....	1
Convents .....	3
Catholic Populations about.....	6,500

















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REZEK, ANTOINE IVAN,

1867-

HISTORY OF THE DIOCESE  
OF SAULT STE. MARIE AND  
AZM-5650 (MCFM)



